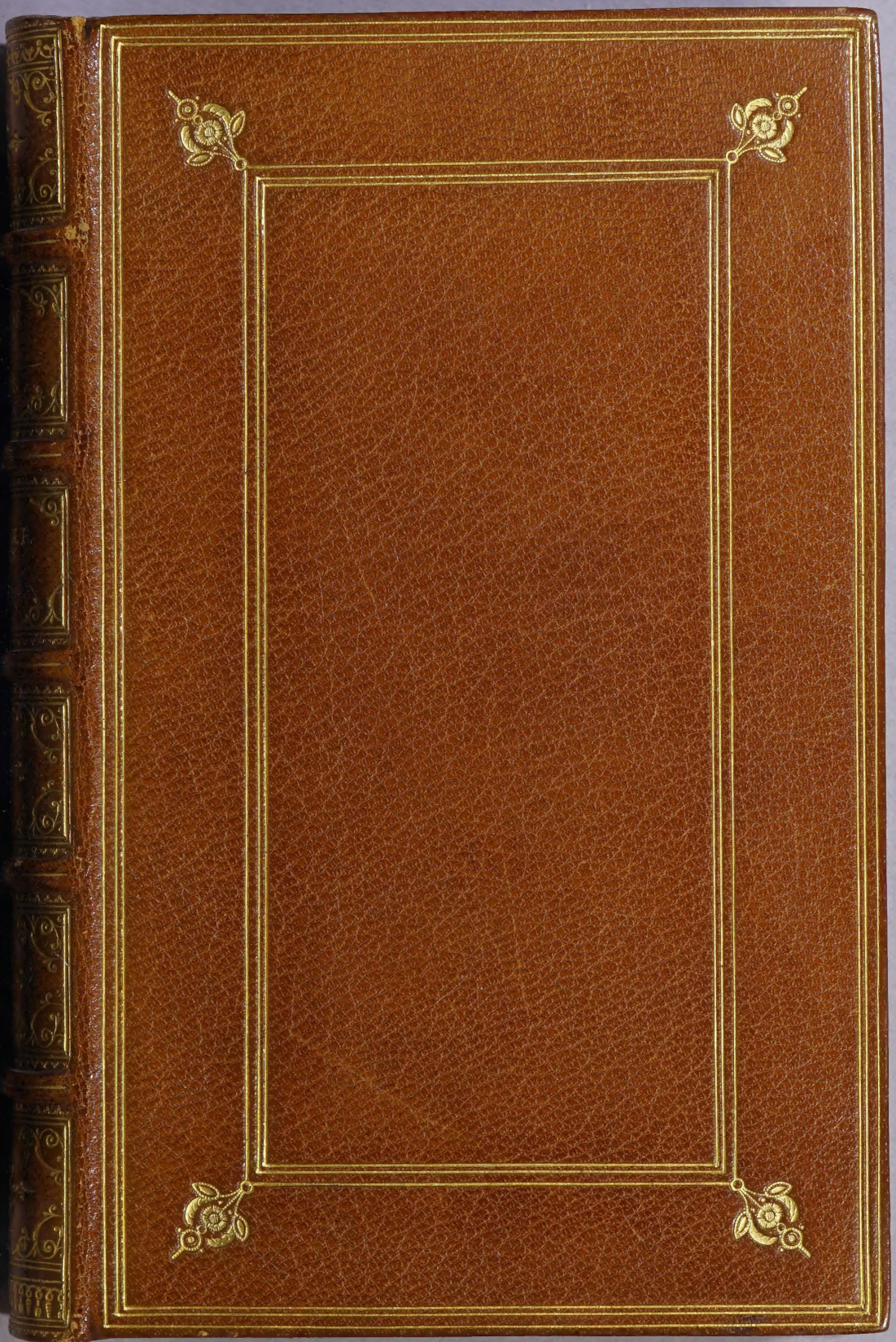

John Carter Brown.

BOUND BY F. BEDFORD

R2d

54:13

PSALTERIUM Americanum.

The BOOK of

PSALMS,

In a Translation Exactly conformed unto the ORIGINAL;

BUT ALL IN

Blank Verse,

Fitted unto the TUNES commonly used in our CHURCHES. Which **Pure Offering** is accompanied with ILLUSTRATIONS, digging for *Hidden Treasures* in it; And RULES to Employ it upon the Glorious and Various Intentions of it.

Whereto are added,

Some other Portions of the SACRED SCRIPTURE, to Enrich the CANTIONAL.

BOSTON: in *N. E.*

Printed by S. KNEELAND, for B. ELIOT, S. GERRISH, D. HENCHMAN, and J. EDWARDS, and Sold at their Shops.

1718.

THE INTRODUCTION:

To be Attentively perused, that so the whole BOOK may have the Good and Great ENDS of it, the more effectually Accomplished.

§. 1. THERE have appeared in the World some *Humane Compositures*, which have been so *favoured*, and perhaps *flattered* by Mankind, as to have it asserted concerning them, *That no Mans Reproach could lessen, and no Mans Applause could heighten, the Reputation which belong'd unto them.* The Assertion may be made without Controversy concerning the *Divinely Inspired Book of* PSALMS;

than which the Church of GOD is enriched with nothing more Glorious, among all its Incomparable Writings.

THE Commendations which the Ancients gave of this *Unparallel'd Book*, are as high, as the *Tongue of Men* can carry them; And the Commendations would not be too high, if the *Tongue of Angels*, who poſſeſſed the Writers of this Book, were employ'd for the giving of them. Let *Chryſoſtom* and *Baſil* alone be called in, to declare unto us the ſenſe of all the reſt! *Chryſoſtom*, who calls this wonderful Book, *The Chriſtian Panoply*; And *Baſil*, who Styles it, *The Common Treaſure of all Good Precepts*, and, *A Compleat Body of Divinity.*

THE PSALMS are in the Hebrew, divided into *Five Books*, like thoſe of *Moſes*; and ſo they may be called, *A Second Pentateuch.* Yea, They are a ſurprizing *Epitome* of all the Bible; For which cauſe, if we call the Pſalter, *A Little Bible*, we ſhall do no other than what *Luther* did before us. And ſuch are the Excellent Vertues, in the *Leaves* of this *Tree of Life* which our God has granted for the *Healing of the Nations*, that, as *Proclus* of *Conſtantinople* expreſſes the matter, *To cure Heavineſs, to lay aſide troubleſome Thoughts and Paſſions, to eaſe us of our Cares, and recreate thoſe who are oppreſſed with any*

ſorts

ſorts of Pains, as well as to move Compunction for Sin, and to ſtimulate unto Piety, no Book in the World, is to be compared with it, for ſuch important purpoſes.

MELANCTHON ſays very truly, concerning the Book of PSALMS, *That it is the moſt elegant work extant in the World.* It has indeed performed what *Plato* wiſh'd for, but what he thought *meer Man* could never come to: *Plato*, who ſaw there was no way of Inſtruction ſo efficacious, as that by *Odes* and *Songs*; but after all concludes, *This muſt be the work of* GOD, *or of a Man that ſhall be full of* GOD.

THERE have been profane, fooliſh, empty Pretenders to Literature, who have had no great Reliſh for the PSALMS of *David*. But with Men who have had a juſt ſenſe, a true guſt of Things, no Writings in the World have been ſo Reliſhed, as theſe matchleſs Gifts of Heaven unto the Children of Men. So *Mattheus Vegius* coming to himſelf, made a Declaration, which none who are not beſides themſelves will wonder at. *Nunc pro* Virgilio, *quem alterum in Terris Deum eſſe arbitrabar, Nunc* Davidem *fideliorem vatem, colam, ſuſcipiam, amplectarque; et ejus mihi carmina, quæ tanquam anilia deliramenta ſordebant, nunc mira aſpergunt animum ſuavitate.*

§. 2. THEODORET informs us, The People in his time, were so well acquainted with our PSALMS, that both in City and Country it was the usual Employment of all Christians, *To Sing them*: And even they who had little Acquantance, with any other Book of the Sacred Scriptures, yet so had the PSALMS by heart, as to recreate themselves with Singing them in the *Streets*, and in the *Fields*, as well as in their *Houses*. And Verily, These marvellous Poems, have not by their *Age* lost any thing of their *Spirit*, or their *Goodness*. The Christians in our days, may as well feed and live upon them, and *Eat the Bread of Angels*.

THE Truth is, It was no ill Advice of *Jerom* unto his Friend, That he would make the *Psalter* his *Vade mecum*, his constant Companion and Counsellor on all occasions. *Christian*, Thou wilt find it so marvellously to answer all the occasions of *Christianity*, that thou wilt commend the prudence of the Ancient *Constantinopolitan*, who being driven out of the City, took no part of his Treasures but *This*, which unto him was, *Pro et præ Divitjis*, preferrible to all perishable Riches.

BEHOLD, A *Prayer-Book* which never had a *Parallel*. And tho' the very *Words* of this Book, may often supply us with the best

Forms

Forms in the World for our *Prayers*, when we may have need of ſuch; (which made *Luther* ſay, *He that Prays a* PSALM, *ſhall be made thoroughly warm:*) yet the *principal uſe* hereof would be, from hence to learn, for what *Things*, and with what *Frames*, we are to make our *Prayers*, and with a *Fuel* from hence, to keep that *Holy Fire* in its operation, *The Spirit of Grace and of Supplications.*

When the *Pardon of Sin* is to be implored, the PSALMS will furniſh us, with the moſt *Pathetical Expreſſions* imaginable for that Grand Concern.

When the *Graces* of the *New Creature*, and the Diſpoſitions of *Piety* are to be asked for, the PSALMS will not only furniſh us with *Petitions* for theſe *Beſt of Bleſſings*, but inſenſibly draw us into the *Poſſeſſion* and *Exerciſe* of them.

Whatever *Maladies* we find our Minds diſtempered withal, we may repair to the PSALMS as to a *Diſpenſatory* fill'd with the nobleſt *Remedies*.

Do our *Inviſible Enemies* infeſt us with grievous *Temptations?* The Weapons and the Outcries we find in the PSALMS, againſt the vexatious Adverſaries, may be as efficaciouſly as elegantly turned upon them. *Davids* Harp wiſely introduced, will cauſe our *Ene-*

mies to turn back, the *Evil Spirits* to retire before it.

When we have our heavy *Afflictions* of many ſorts lying upon us, what can we do better, than repair to the *Songs*, which *GOD our Maker* has *given for the Night*, in the PSALMS which we now have in our hands? We ſhall not *periſh in our Afflictions*, if we take the *Delights* here provided for us.

Finally; If we would be well inſtructed in the *Myſteries* of the *Great Salvation*, or be well acquainted with the *Prophecies* of what is to be done in the *Latter Days*: Let the PSALMS be well ſtudied. The trueſt and the higheſt *Wiſdom* is here to be met withal.

And if in the Proſecution of theſe Deſigns, we add the method of *Singing*, which is the way to be *filled with the Spirit*, from whence the PSALMS are dictated, Behold, the *Spiritual Songs* now put into a Condition for it, that we may *in our Heart make Melody unto the Lord*.

It is a Thing to be obſerved, That *all Nations* make *Singing*, to be one part of the *Worſhip* which they pay unto their GOD. Thus *All People walk even every one in the Name of his God*; and thus we CHRISTIANS *will walk in the Name of* CHRIST *who is the Lord our* GOD, and who has directed us thus to do *for ever and ever*.

§. 2.

§. 3. Our Poetry has attempted many Verſions of the PSALMS, in ſuch *Numbers* and *Meaſures*, as might render them capable of being *Sung*, in thoſe grave *Tunes*, which have been prepared and received for our *Chriſtian Pſalmody*. But of all the more than twice Seven Verſions which I have ſeen, it muſt be affirmed, That they *leave out* a vaſt heap of thoſe rich things, which the Holy SPIRIT of GOD ſpeaks in the Original Hebrew; and that they *put in* as large an Heap of poor Things, which are intirely *their own*. All this has been meerly for the ſake of preſerving the *Clink* of the *Rhime*: Which after all, is of ſmall conſequence unto a Generous *Poem*; and of none at all unto the Melody of *Singing*; But of how little then, in *Singing unto the LORD*! Some famous pieces of Poetry, which this Refining Age has been treated withal, have been offered us in **Blank Verſe.** And in **Blank Verſe** we now have the Glorious Book of PSALMS preſented unto us: The PSALMS fitted unto the *Tunes* commonly uſed in the Aſſembles of our *Zion*: But ſo fitted, that the *Chriſtian Singer* has his Devotions now ſupplied, with ALL that the Holy SPIRIT of GOD has dictated, in this Illuſtrious and Caleſtial Beſtowment upon His Church in the World; and there is NOTHING BESIDES

SIDES the pure Dictates of that Holy SPIRIT impoſed on him. Now, True PIETY, Thou ſhalt be Judge, whether ſuch a *Divine matter* for thy *Songs* thus diſencumbred from every thing that may give them any *Humane Debaſements*, be not really to be preferred before any Compoſitions thou haſt ever yet been entertain'd withal. Doubtleſs, the more that any are deſirous to offer unto the Glorious GOD what is purely *His Own*, and the more concerned that any are to have their *Worſhip* entirely Regulated and Animated, by the SPIRIT of GOD, the more agreeable to them, will be ſuch an *Inſtrument of Devotion*, as is here prepared. Tho' the *Hymns* have not the Trifle of *Rhime*, as a Lace to ſet them off, yet they are *all Glorious within*, which is the thing that *Manly Chriſtianity* has its eye moſt upon; and in the *Spiritual Songs* thus enjoyed and improved, thou mayſt moſt hope to have the Holy SPIRIT of GOD, who indited them, *ſpeaking* unto thee, even ſuch Things as *cannot be uttered*.

But that our **Cantional** may be furniſhed with a ſuperabundance, and the Faithful be plentifully feaſted with *Angels Food*, Behold, an Addition of Paſſages Collected in Metre, (but ſtill as exactly tranſlated) from ſome *other parts* of the Sacred Scriptures, to anſwer the various occaſions of Chriſtianity.

§. 4. For the *New Translation* of the PSALMS, which is here endeavoured, an *Appeal* may be with much Assurance made, unto all that are Masters of the **Hebrew Tongue**, whether it be not much more agreeable to the *Original*, than the *Old* one, or than any that has yet been offered unto the World. Perhaps there is more Liberty taken here in Translating the *First Verse* of the *Psalter*, than almost any Verse in the whole Book beside. It keeps close to the *Original*; and even when a *word of supply* is introduced, it is usually a needless Complement unto the *care of exactness*, to distinguish it at all, as we have done, with an *Italica-Character*; for it is really in the Intention and Emphasis of the *Original*. Yea, the just *Laws of Translation* had not been at all violated, if a much greater Liberty had been taken, for the beating out of the Golden and Massy *Hebrew* into a more *Extended English*. For, it may be observed, if you Translate a *French Book*, suppose, into *English*, you turn it into *English Phrase*, and make not a *French English* of it; For, *Il fait froid*, for instance, you do not say, *It makes Cold*, but, *It is Cold*. We have tied our selves to *Hebraisms*, more scrupulously, than there is real occasion for.

But Particularly; The Reader will allow, JEHOVAH, to be Translated, The ETERNAL

NAL GOD. It is the trueſt Engliſh of that *Incommunicable Name* : A *Name*, tho' not *Unutterable*, (according to the Jewiſh Superſtition,) yet what ſhould not be *too commonly uttered*. And the *French Tranſlation* will here ſpeak a Good Word for ours. And where's the wrong done, if *Elohim* ſhould be Tranſlated, *GOD the Judge?* or, *Adonai*, be Tranſlated, *The GOD on whom I lean*, or, *The GOD from whom is my ſupport?* It is in the Hebrew Term. What if, *Col Haijom*, ſhould be Tranſlated, *All Day, and Every Day?* What if *Gnani*, ſhould be ſo Tranſlated, as to carry both *Suffring* and *Meekneſs* in it? What if *Gnolam* ſhould be Tranſlated, *Who can tell the Term?* 'Tis no more than what is in the *Hebrew*. When Two *Engliſh* Words are employ'd for *One Hebrew* Word, we have ſignifyed it ſometimes with an * *Aſterisk*. But, Reader, Know, that the *Hebrew* ſignifyed *Both*: and ſince it is not eaſy to determine, which to take, excluſive of the other, it will not be diſagreeable unto the *Glorious Inditer*, that *Both* be conſidered.

BRIEFLY, Upon any *Difference* in this, from the former and common Tranſlation, if the more Learned Reader will pleaſe to Examine the *Original*, there will be no Fear of its being Juſtified. But then, this Tranſlation may deſerve ſome Thanks from the

Religious

eligious part of Mankind, for having ten-
ed a plain, clear, fair ſenſe of many Paſſa-
s, which have hitherto been ſo Tranſlated,
at People could ſcarce tell how well to
nderſtand them: In which regard, this very
anſlation alone, without any of the *Notes*
at wait upon it, may be eſteemed a *Com-*
ntary.

§. 5. Most certainly, our Tranſlation of
e PSALMS, without the Fetters of *Rhime*
pon it, can be juſtly eſteemed no prejudice
the Character of *Poetry* in the perfor-
ance. For indeed, however it is now ap-
ropriated, according to the true ſenſe of
e Term, to *Rhythme* it ſelf a *Similis Deſi-*
ntia, or, a *likeneſs of ſound* in the laſt
yllables of the Verſe, is not eſſential.
ld *Bede* will give you ſuch a Definition of
hythme, and bring other Authorities be-
les *Auſtins* for it, that *Scaliger* thereupon
olds, all *Verſes* wherein Regard is had unto
e *Number of Syllables*, to have a claim unto
. Be that as the Criticks on the Term
all pleaſe, our *Tranſlation* is all in *Metre*;
nd really more tied unto *Meaſure*, than the
riginal appears to have been, by all the Ex-
minations that have as yet been employ'd
pon it. For, however it might be with the
ong of *Moſes* in *Deuteronomy*, and with the

Book

Book of *Job*, and of the *Proverbs*; My incomparable Maſter *Alſted* allows me to ſay, That in the PSALMS, *Nullum canticum ſit metricis legibus aſtrictum, ſed mera ſoluta ſit oratio, charactere Poetico animata.*

INDEED, that Queſtion, *To what Rules the Poeſy of the* Davidic PSALMS *is to be adjuſted?* has been as vexed a Problem to our *Modern Criticks*, as moſt that they have meddled with. It were endleſs to reckon up the ſeveral *Methods* wherein Learned Men have attempted an Account of the *Hebrew Poeſy*. *Pfeiffer* in his *Dubia Vexata*, has given us a Collection; Among which, that which *Gomarus*, has lit upon, looks as probable as any: And yet, the Rules invented by that Author, are ſo very lax, that you may according thereunto imagine, a Verſe, in every Line of almoſt any Author in the World. I am therefore ſtrongly of the Opinion, That the *Poeſie* of the Ancient *Hebrews*, knew no *Meaſure*, but that of the unknown *Muſic*, wherein it was to be accommodated. Our PSALMS in the *Hebrew*, are not ſo much *Metrical* as *Muſical*; And hence, the very Inſcriptions of them ſometimes intimate, that there was a ſort of *Melody*, unto which they were adapted. It is true, the *Oriental Nations* at this day, have their *Metred Poetry*; But it is of a late Original.

However,

lowever, 'tis very certain, that all the skill n the World, will hardly find the Rules of hat *Metred Poetry* obſerved with any ex-ctneſs in the Songs of the Sacred Scrip-ures. There is little value to be ſet on the uthority, of either *Philo*, or *Joſephus*, and nd after them, of *Jerom*, who quotes *Ori-n* and *Euſebius* for it, when they go to re-olve the *Hebrew Poeſie*, into I know not hat, *Lyricks* and *Hexameters*. And there-ore it may be hoped, that our Verſion may e releaſed from the *Chime* of a, *Similis De-ventia*, without being cenſured for *Un-oetical*. The *Sublime Thought*, and the *Di-ine Flame*, alone is enough, to challenge the haracter of *Poetry* for theſe Holy Compo-res. And if any *Beauties* be wanting, 'tis ving to the lowneſs of the *Language*, where-to a ſtrict and cloſe *Tranſlation*, is what e are here tied unto.

§. 6. It is a true Obſervation, which is ade by *Folengius*, in his Commentaries on e PSALMS; *Totius Voluminis PSALMO-UM Argumentum CHRISTUS*: A Glorious HRIST is the principal Thing appearing them. It is very certain, That in the SALMS, the *Perſon*, the *Natures*, the *Ver-es*, the *Humiliation*, the *Exaltation*, the *Ex-nſive Kingdom*, and the admirable *Glories* of

of the MESSIAH, are every where ſcattered and glittering, after ſuch a manner, as calls for our Wonderment. *The Goſpel according to* DAVID, compared with, *The Goſpel according to* MATTHEW, affords a wonderful Entertainment. If a *Few* would but believe the *Songs of Zion*, which once were ſung in his *own Land*, he would ſoon turn a *Chriſtian*, and would his Nation do ſo, it would not be long, that they ſhould be put upon Singing them in a *Strange Land*. *Chriſtian*, Dig in theſe *Mines*, and thou wilt ſoon be ſenſible of what thy SAVIOUR has told thee, *Search the Scriptures, for they teſtify of me.* Yea, Good Old *Hilary* has a Note, That the Book of PSALMS is a Bundle of *Keys*, which will open the Locks of all the other Scriptures. The Word, *Miktam*, is found in the Titles of ſeveral PSALMS; and Monſieur *Gouſſets* Diſcourſe upon it, has very much to demand a Reception for it. The Word ſignifies, *A Thing that is covered with Gold.* But another Word of the ſame Letters, does alſo ſignify, *A Sanctified Thing.* Our Great SAVIOUR, and His Works, are variouſly Exhibited, in the *Types*, and ſo in the *Songs*, of the *Old Teſtament.* The ſenſe which concerns the *Types*, is a piece of *Canvas*, on which the Holy Spirit has inlaid the *Myſtical ſenſe*, which concerns our SAVIOUR, as a *Golden Embroidery*

roidery. If *David* be the *Canvas*, in any of he *Mictams*, the Holy Spirit has inwrought *Golden Idea* of our SAVIOUR into it, and urioufly *Embroidered* it, with fome of His ncomparable *Glories*. Verily, There are nore *Mictam's* in our *Pfalter*, than thofe which have this Term in the *Titles* of them. *hey* are not the only ones, that have His Inutterable *Glories* Exquifitely *Embroidered* n them. The German Divine, who wrote Treatife, to prove, That there is not a *hapter* in the Bible, wherein there is not mention or a notice of our SAVIOUR, night find the *Pfalter* to be the eafieft part f the Bible for him to work upon. And ow, when we difcover our SAVIOUR in he PSALMS, we then have indeed the *Quickening Spirit* of them. In that *Light* f GOD, we fee the *Light* wherein the true enfe of the PSALMS is *made manifeft* unto s. We fee every thing in a new *Light*. And ow *fweet the Light?* What a *pleafant thing, o behold the Sun of Righteoufnefs* darting His benign Beams upon us, thro' the clear and ure *Glaffes*, wherewith His Holy SPIRIT ere has furnifhed us!

But, O *Eagle-Eye'd* Believer, when thou rt Singing the *Graces*, the *Actions*, the *ufferings*, and the *Grandeurs* of thy RE-DEEMER, and perhaps coming into *Thoughts*

and *Frames*, that have ſome little Reſemblance to thoſe, which the *Prophetic Spirit* here aſſigns to thy REDEEMER, in the Time of His *Working out thy Salvation* for thee, what an *Angelical Dignity* art thou advanc'd unto! What a *Token for Good* haſt thou, that thy REDEEMER will one day bring thee to a Conſort with Him, in the *Songs* and *Joys* of the Heavenly World!

The Word, SELAH, Ever now and then occurs in the PSALMS. And now allow me to propoſe, every SELAH, as an Invitation for thee to make a pauſe, upon the *Magnificence* of thy SAVIOUR. I will not here make a long Recital, of the various, and very many Interpretations, which the Criticks have left that Word in the dark withal. It ſhall be enough to ſay, That in the large, *Theſaurus Philologico-Theologicus* lately Publiſhed, there is a Diſſertation upon that Word, which would perſwade us, That SELAH is a proper Name of the Bleſſed GOD our SAVIOUR, and that it ſignifies, *The Magnificent One*, or, *One that is exalted on high*. The Word muſt not be too much ſeparated from the reſt of the Diſcourſe, but it is to be look'd upon as a part of it. It belongs to the Period, and is to be rendred, ſometimes in the *Nominative*, ſometimes in the *Genitive* Caſe, and ſometimes in other Caſes;

Cases; but most commonly in the *Vocative*. *Christian*, In the PSALMS every where think n thy SAVIOUR. And if a SELAH stop hee, think, before thou go on, *O my SAVIOUR, low Magnificent art thou!* --- Indeed, such s the *Fellowship* ever between our SAVIOUR and His People, that the condition of he *One* in the PSALMS will not *forbid*, but *nvite* us to consider the condition of the *ther*. And therefore, what is now prooounded, about a Contemplation of our SAIOUR, to be a principal stroke of our Deotions in Singing of the PSALMS, will ot supersede the Entertainments which are o be joined with it.

§. 7. THERE is a way of *Reading* the *cripture*, which is now particularly and athetically to be demanded for the *Reading* f the *Psalter*. And that is, The *Porismatic ay*; Or, To Read with an Holy care, to bserve and educe, the *Doctrines of Godliness*, which this Rich *Store-house of Truth* will ield unto them that are seeking after it. eader, Make a *Pause* upon every *Verse*, and ee what *Lessons of Piety* are to be learnt rom every Clause. Turn the *Lessons* into *rayers*; and send the *Prayers* up unto the leavens: *As Arrows from the hand of a mighty Man*, send them with lively *Ejaculations* up

unto the Heavens. The *Singer* gives himſelf *Time*, to do the part of ſuch a *Reader*; And, Oh, what a *Melody* does he *make unto the Lord*! They who have tried this way of *Reading*, with a *Note* and a *Wiſh* devoutly formed upon every Verſe, have ſeen cauſe to Bleſs a Glorious GOD, for inſtructing them in this *Method of Communion* with Him, and *Rejoyce* in this *way* of converſing with *His Teſtimonies*, more than if *all Riches* had been beſtowed upon them. *Soul bound for Heaven*, Thy *Pſalter* taken into thy hand on ſuch an *Intention*, and with ſuch a *Management*, would be the moſt ſerviceable, and the moſt comfortable, *Inſtrument of Devotion*, that any thing upon the face of the Earth could afford unto thee.

When *Zerduſht* (or *Zoroaſter*) more than Two and Twenty Hundred Years ago, compoſed that famous Book, which is to this Day the *Bible* of the *Magians* under the *Mahometan* oppreſſions in the *Orient*, and which has a great part of the *Davidic Pſalms* inſerted in it, he put upon it the Title of *Zendaveſta*, or, *The Fire-kindler*, as pretending to kindle the *Fire* of *Love to God and Religion*, in the Hearts of the Readers. But with how much more Juſtice and Glory, may the BOOK, thou now haſt in thy Hands, claim ſuch a Title! Nothing upon Earth will more bring down

own the inextinguiſhable *Fire of GOD* from eaven into thy Soul, than this BOOK employed as it ought to be; and as now, if it e not thy own Fault, it is like to be.

To aſſiſt the Reader in coming at the aſt *Profit* and *Pleaſure*, which is to be found this rare part of the Chriſtian *Aſceticks*, very PSALM is here *Satellited* with **Illuſtrations**, which are not fetched from e *Vulgar Annotations*, (whereof ſtill, Reader, continue thy eſteem and thy improvement:) But are the more Fine, Deep, and *ncommon Thoughts*, which in a courſe of ng Reading & Thinking, have been brought the way of the Collector. They are *Golen Keys*, to the Immenſe Treaſures of *Truth*, hich have not been commonly uſed: But hich will enable the *conſiderate Reader*, not ly to ſee ſet in a Bright Light, the Paſſaes to which they are annexed; but having em in his mind, he will be able to Read ery many other Paſſages, of the Holy Book, ith a greater ſatisfaction of mind, than er he had before.

THERE had been a vaſt Addition to this llection of *Illuſtrations*, if the dread of poſing a *Great Book* upon the Reader, had t ſo ſtinted and ſtopped the Growth of e Volumn.

THERE had been alſo prepared and prefixed unto every PSALM, a *Short Account* of the **Scope** which it is aimed at; and ſuch an *Argument* as Dr. *Roberts* in his *Key of the Bible*, has given us. But upon a further conſideration, this has been laid aſide; For it was conſidered, That there are ſo various and ſo glorious Things contained in every PSALM, as render it impoſſible to give any thing like a *Full Account* of what is intended in it, without requiring much more of Room for it, than the PSALM it ſelf does occupy. Nor has any Eſſay that was ever yet made this way, done a *Juſtice* (it may have done a *Damage*) to a BOOK in every Paragraph whereof, there are *all manner of pleaſant Fruits, new and old, laid up for the Beloved.* Certainly, To cramp and ſtint the Thoughts of him that Reads, with confining him to ſome *Few Things* as the Intention of a PSALM, when an *Attentive Reader* will find that the *Argument* which the *Short-ſighted Analyſis* has offered contains not a *Tenth part* of the Illuſtrious Things, in which the Holy SPIRIT has deſigned our Inſtruction there: it appears in effect ſuch a wrong to the *Divine Compoſure*, as our PSALTERIUM did not care to be guilty of. Why ſhould a *Bill of Fare* be brought in, which does not mention one *Tenth part* of the

the Delicacies, which an ordinary Attention will find on a Table that always yields, A *Feaſt of Fat Things full of Marrow, of Wines on the Lees well refined*: A Table more glorious by far then that of *Plolomies* in the *Temple*?

§. 8. AND *yet I ſhew unto you a more Excellent way.* Go on, O People of GOD, in *His Way*, and in the *Path of the Juſt* which is now becoming plain before you; And proceed unto the *Reading* of the *Pſalter*, and of the *Bible*, in that which we will call, *The Affectuous way*, according to a PROPOSAL which is now to be ſeriouſly thought upon.

WE are to conſider, That the *Holy Men of GOD*, who wrote the SCRIPTURE, were *moved by His Holy Spirit*, in and for the Writing of it; and the *Spirit of Holineſs* at the Time of the Inſpiration made ſuitable *Impreſſions* on the *Affections* of His Faithful Servants. The Good Men had their *Hearts* Holily, Graciouſly, Divinely, and ſuitably *Affected* with the *Matter*, which the Spirit of GOD employ'd their Pens to leave upon their Parchments. It might not meerly be ſaid of them, as it was of a *Balaam*, *That the Lord put a Word into his MOUTH.* No, A *David* who has an *Heart after the Heart of* GOD, moſt certainly had his HEART alſo Holily affected, with the *Word of GOD*, that

came unto him. In the *Written Paſſages* here under our Contemplation, there will be found *Evident Indications* of ſuch AFFECTIONS working in the minds of the Inſpired Writers; as,

A Flaming LOVE towards GOD; and then towards *Men*, for the ſake of GOD: LOVE, the *Root* of all *Spiritual Affections*.

A Lively FAITH, relying on the *Exiſtence* and *Perfections*, and *Promiſes*, or *Threatnings* of GOD; and on the *Mediation* of our SAVIOUR.

A Longing DESIRE, after ſuch Bleſſings as are in the view of a Soul that would *Live unto GOD*; Joined with an HOPE of obtaining them.

A Fervent ZEAL for GOD, and for the cauſe of His *Kingdom*, and the Enjoyments of His *Houſe* among the Children of Men.

A Mighty HATRED of Sin; accompanied with, an *Abhorrence* of, and yet a *Compaſſion* for, thoſe who abandon themſelves unto it.

A bitter SORROW for Sin, and for the Miſchiefs and Miſeries, which are brought by it, upon them that are guilty of it.

A Noble COURAGE, Reſolving upon an Adherence unto GOD in the ways of Godlineſs, notwithſtanding all *Diſcouragements*.

A Total DESPAIR to find that *Help* in *Creatures*,

reatures, which is no where to be found
it in their Great *Creator*.

A diſtreſſing FEAR of the *Judgments*, hereto all Wickedneſs does expoſe thoſe ho are drawn into it.

A Triumphant JOY in GOD, and in His HRIST, and in the *Favours*, which He be-ows upon His People.

A Rapturous ADMIRATION of Him, ho is the Glorious *Maker* and *Ruler* of the Vorld, and of His Glories; with a *Magni-ying of His Work which Men behold.*

ALL True PIETY is begun by the Enkin-ling of theſe *Affections* in the Soul. It roceeds, it proſpers, it improves, as theſe *ffections* gain ſtrength and vigour there. *O ord, By theſe things Men live, and in all theſe ings is the Life of my Spirit: ſo wilt thou ecover me, and make me to live!*

Now, *Chriſtian*, Diſcover which of theſe ffections may be moſt obvious and evident, n the *Sentence*, which may be now under hy conſideration: And make a *Pauſe!* —— ut *Reſtleſs* until thou find the ſame *Affecti-ns* beginning to ſtir in thy own Soul, and arvellouſly to Harmonize & Symphonize, ith what the Holy SPIRIT of GOD raiſed n His *Amanuenſis*, at the moment of His Vriting it. Be not *at Reſt* until thou feel y Heart-ſtrings quaver, at the Touch upon

the

the Heart of the *Sacred Writer*, as bein brought into an *Uniſon* with it, and th *Two Souls* go up in a Flame together.

THE Hints which our Excellent *Matthe Henry* gives in his *Expoſition on the PSALM* at the cloſe of every Paragraph, wha *Affections the Verſes of that Paragraph are t be Sung withal*, are a noble Commentary; An every *Holy Heart* who *by reaſon of uſe ma have ſenſes in Exerciſe to diſcern* ſuch things may add unto it.

EASILY do I concur with my Excellen *Franckius*, in allowing, That an *Unregenerat Mind* is poorly qualified for ſuch an Exer ciſe as this. But then I will ſay, That Soul preſſing after a true *Regeneration*, can not readily take a more likely way to ar rive unto a Bleſſed Experience of it, tha by waiting upon the Holy SPIRIT of GOD with *proper Trials*, whether He will no quicken ſuch *Affections* in it, as are to be found no where, but in a Soul *Regenerated* and Animated and Actuated from Above *Try*, O Soul wiſhing for *Quickenings from Heaven*, *Try*, whether upon obſerving the Heavenly *Affections*, which are very obſer vable in the Writers of the *Word* by which we are *Born again*, and upon Attempting with an Eye on Help from *Sovereign Grace* to expreſs the like *Affections*, in the Salley

O

Devotion towards the Glorious GOD, ou doſt not find ſome *Vital Operations* in ee, that ſhall be the *Inchoations* of a *Life* at ſhall never be extinguiſhed. Moſt rtainly, If thou doſt become *Affected*, as oſe *Favourites of Heaven*, whom GOD oſe for the Vehicles, and Enkindlers, and eſervers of PIETY in His Church thro' all cceeding Ages, it will be an *Infallible ark* of GOD upon thee, aſſuring thee of Everlaſting Manſion *with them* in His *oly City*. Nor is it poſſible to propound an *xerciſe*, that will more *Prepare* and *Ripen* en to be *Partakers in the Inheritance* of oſe Diſtinguiſhed and Exemplary *Saints*; *Aſſure* them, that they ſhall be *Aſſociated* ith theſe *Angelical Men* in the *Future* 'eſſedneſs.

BUT, O you who are indeed *Born again*, e prevailed withal, to make this *Exerciſe* *PIETY* more uſual with you. When you ould bring your ſelves into the *Beſt Frames* at can be wiſhed for, take a ſhort Para- raph of the *Word by which Men live*, and ith humble Addreſſes to Heaven pertinent nto the occaſion, *Conſider*, What *Affections* *Piety* are plainly diſcernable in the *Word* ow before you; And then, with a Soul urning to the Lord, aſſay to utter the *Lan- uage* of the like *Affections*. Perhaps the

CXIX *Psalm*, is as likely a *Portion* for this Purpose as any under Heaven, that the Experiment may be made upon. *Friend* Ere thou art aware, thou wilt be *caught up into Paradise*, in such an *Exercise*. Thou will *mount up as with the Wings of Eagles*.

'Tis true; They that can Examine the *Original Tongues*, have *peculiar Advantages* for their Discoveries, when this Design is to be prosecuted. But yet our *Translation* affords enough, to *furnish* the *Illiterate Christian*, for This, and every *Good Work*. And if I *constantly affirm* this, That all the *Commentators* in the World, are poor Things to interpret the Bible, in comparison of an *Illiterate Christian*, thus coming with a sanctified Soul, to make his *practical Commentary*; I could quote a very Great Person, who will not leave me alone, but will affirm, That a *Commentary* made without an *Experimental Acquaintance*, with such Tempers and Motions, as were in the Minds of the Holy Writers, --- *Commentarius sine hoc Adminiculo, (pio sacrorum motuum scrutinio) conscriptus, est vere* Commentarius, *et Nomine et Omine talis*. i. e. Commentis cerebri *refertus*. Among all the *Hermeneutic Instruments* for the opening of the Scripture, we may say of this, *There is none like it*. And certainly, a *Preacher* of the Gospel, cannot

t more effectually do the part of a *Work-*
n that needs n t be ashamed, than by first
all making sure, that he have those
fections in his own *Soul*, which are in the
xt that he is going to Preach upon. Very
table is the Direction given by *Spener*;
emissis pjis precibus, Affectum Scriptorum
rorum devota attentione observent, eumque
ctum assumere studeant. And very un-
ubted the Assertion made by *Luther*; *Scio*
urum, siquis exercitatus in hac re fuerit,
ra per se inventurum, quam omnes omnium
mmentarii tribuere possint.

Now, *Christian*, Go thy way; Repair to
y *Psalter*. Go this way to work upon it,
d say, *What thou hast in thy Hands, the most*
orious Book of Devotions, that ever was in
World!

AND here, Let one Admonition be given
e for all, which the Devout Singer will
en have occasion to think upon; and which
mes in as a *Retainer* to that *Exercise of*
dliness which is now in prosecution.
ristian, When thou art in the PSALMS
at have *Imprecations upon Adversaries* in
em, Let thy Arrows be shot at thy *Interi-*
r Adversaries. Thy *Indwelling Sin*, is an
ntichrist in thy Soul; and of all *Adversa-*
s the most worthy to have all the *curses*
this B ok, fulminated at it. That *Old Man*
within

within thee, is too like the *Violent Man*, th Malicious and Injurious one, which is in th PSALMS complained of. Thy *Lusts* are th *Enemies* that *Roar* and *Blaſpheme*, and *Purſue* and indeed the worſt of Enemies. And *Satan* too, with whom theſe are confederate; he is the *wicked one*; the *Den'd Lion*, that *lurks t catch the poor*. His *Evil Angels* are the *wick ed ones*, who *wait with hopes to ruine thee* under their moleſtations, thy Soul is *with Lions*, and *among a fiery Crew*.

SING with ſuch Thoughts, and ſo carry on the *Wars of the Lord*. Thy Succeſſes will be, *Wonderful! Wonderful!*

§. 9. THERE is a wonderful Thing to be obſerved concerning our PSALMS, which has hitherto been too much overlooked by all the *Uninſpired Interpreters*; But it is a Thing which our SAVIOUR, and His *Apoſtles* who have quoted the PSALMS near Fifty Times, have led us into the Apprehenſion of. This is, That they are full of *Prophecies*; and our *Pſalter* is indeed the moſt *Prophetical Book* in the World.

IT is more particularly, but not without holy *Aſtoniſhments*! — to be obſerved, That the Deſign of the PROPHETIC SPIRIT, in the PSALMS, all along has been to deſcribe the Sufferings of the *Jewiſh Nation*, as well as

of the *Christian Surrogate*, under the Ty-
ny of *Antichrist*; and foretel the Cha-
ters and Confusions of that *Wicked One*,
of his Followers; and predict the Reco-
y of the *Jewish Nation* from their long
persion, and a long Felicity for *them*, and
Converted Gentiles associated with them,
ler the succeeding Reign of the MES-
AH; and that Happy state of the *New*
rth, in which, under the Influences of the
w Heavens, there shall *dwell Righteousness*;
the *Tabernacle of* GOD *shall be with Men*,
He shall dwell with them, and they shall be
People, and GOD *Himself shall be with*
m, and be their GOD.

T may be, The Word which we render,
the Chief Musician, but which may be
dred, (and was of Old so,) *For the End*,
y be to intimate that the PSALMS are cal-
ated eminently with an Eye to the
ings which are to be done, at that which
Bible calls, *The Time of the End*. Indeed
om long ago found *Antichrist* in the
ALMS; And *Austin* affirm'd, That the
ALMS ought all to be understood, of
RIST and His Church, and many of them
er to *After Ages*. But we now improve
our Discoveries.

ACCORDINGLY, Upon the PSALMS, as
go along, the *Devout Reader* will find this
Key

Key of David here communicated unto him. And when he becomes a *Devout Singer* too, the like the *Beloved Disciple*, he shall *be carried away in the Spirit into the wilderness*, and be shown *the Judgment of the Great Whore that sitteth upon many Waters*. He shall also in these Visions of GOD, *see the Holy City, New Jerusalem, coming down from GOD out of Heaven, prepared as a Bride adorned for her Husband*. Very depraved must be that Soul that has not a relish for such Contemplations, more than for any Earthly Entertainments; and that will not most heartily say *They're more desirable than Gold, yea, than much solid Gold*; *than Honey also sweeter much or dropping Honey-comb*.

YEA, and who can tell, but the PSALMS put into the hands of the *Jews*, with so Entertaining a *Commentary* thereupon, may be a powerful and perswasive Engine in *the Arm of the LORD*, for the Enlightening and Overcoming of them, to *Look on Him whom they have Pierced!* Were One to single out a present for a JEW, it should be a *Psalter* with such a *Commentary!* Which no doubt he will consider the more Attentively because he will find his own *Rabbi's* continually brought in as Vouchers for it. However It is an agreeable circumstance, to encourage our Hopes, that the *Redemption of Israel*

and

d the *Time to favour Zion, the set time,* is oming on, in that the condition of the *ewish Nation* as represented in the PSALMS, now like to be more considered by the *oly Singers* of them, than in the former ges. When the *Holy Singers* then *begin to ng and to Praise,* who knows, what *Ambush-ents* our GOD may set against the Powers f ANTICHRIST, and of MAHOMET; using them to *destroy one another,* and aking way for, *The Glorious Things which re spoken of thee, O Thou City of GOD!*

§. 10. It has been among the Glories of ur PSALMS, that wherever the *Kingdom of OD* has been upon making any New and reat Appearance, the *Singing* of THEM, as been very notably Subservient and In-rumental unto it. More particularly, It s well-known, That when the Reformation n *France* began, the PSALMS were turned nto *French Metre,* and agreeable *Tunes* ere set unto them. The *Singing* of THESE harm'd the Souls of Court and City, Town nd Countrey. They were Sung in the *ouvre* itself, as well as in the *Protestant hurches*; Ladies, Nobles, Princes, the King imself Sang them. All Ranks of Men ractised it; A Gentleman of the Reform-d Religion would not Eat a Meal without

it. This One Thing mightily contributed unto the Downfall of *Popery*; which th *Popish Clergy* railing at, they never gave ove until the profane and obscene *Odes* of th Pagan Poets, had among many People o Quality thrust out the PSALMS of *Davi* And *Fuel* writing from *England* unto *Pete Martyr* beyond Sea, 1560, reported, That *Change* now appeared visibly among the Peo ple, but nothing promoted it more, than the In viting of People unto the *Singing of PSALMS* This was begun at one Church in *London* and quickly spread itself unto the Neigh bouring Places; and sometimes at *Paul* Cross, there would be no less than Si Thousand People Singing together. Truly a growing Regard unto the Book of PSALMS allowing us to say, *The Time of Singing i come, and the voice of the Turtle is heard in th Land*, will be among the hopeful *Signs of th Times*, and give us cause to hope, that i won't be long before it be said, *The Winte is past, and the Rain is over and gone.*

Doubtless, *The Day approaches* wherein the *Kingdom of GOD* will appear in brighte displays of it, than the World has ever ye been Enlightened withal. There are certain MAXIMS of PIETY, wherein all Good Me are *United*, whatever *Different Persuasion* they may have in other matters: MAXIMS wherein

wherein all that are cordially United, are Good Men, and the *Children of GOD*. Good Men will come to an *Explicit Union* upon these MAXIMS, and know no other *Terms of Communion*, than those *Terms of Salvation*, and the Priviledges, the Emoluments, and the Expressions of *Brotherly Charity*, which *of Right* belong to all *Good Men*, as well in the *Church* as in the *State*, will be granted unto all that embrace these Glorious MAXIMS. GOD will bring *His People*, to *Receive one another* upon these Generous MAXIMS, and keep *lesser Points* in a due *Subordination* to them, and manage their *Controverses* on these *lesser Points*, with another Spirit, than what has been too frequent among the *Disputers of this World*; And all Invasions upon the *Throne* of the Great GOD in the *Conscience* of Men, will be abominated. There shall be a *Reign of Righteousness*, and an admirable *Peace* and *Joy* will arise from the operations of the *Holy Spirit* accompanying of it; and *Joels* Prophecy will be accomplished. There will be Men Qualified like, and Influenced by, the ANGELS of GOD; and those *Boanerges*, and *Sons of Commotion*, shall *Fly thro' the midst of Heaven*, having the *everlasting Gospel* of these Uniting MAXIMS, to *Preach unto the Inhabitants of the Earth*: and our Glorious LORD will *shake all Nations*

tions, until this *Goſpel* be complied withal! That Cry, *Babylon is fallen*, will enſue upon it; and wondrous *Changes* upon the World will turn an horrid and howling *Wilderneſs* into a *Paradiſe*, and GOD will give wondrous *Tokens* of His Gracious Preſence among the Children of Men.

BUT certainly, The *Everlaſting Goſpel* ha a very Illuſtrious Exhibition in the Book o PSALMS; which now demands a Paſſag among the *Inhabitants of the Earth*, unde ſome ſingular Advantages.

AND perhaps there are many Thouſands to whom ſuch a *Verſion* as we have now be fore us, will be much more acceptable, tha any *Verſion*, which only for the ſake of *little Jingle at the end of the Line*, has *lef out* much of that which the Holy SPIRI has provided for us, and *put in* much mor that 's none of His Proviſion. A *Pure Offer ing* is here prepared for them!

AND if it were needful to quote any *Au thors* for ſuch a Remark, we could eaſil bring more than one, whoſe Words may no be the *Apples* of the preſent Entertainmen 'The Divine Book of PSALMS, is an Ex 'cellent Collection of Devout *Hymns* an 'Forms, which being Inſpired from Heave 'in their *Original*, are ſure to be Acceptabl 'there in their *Uſe*. And from this Ric

'Treaſur

Treasury we may be furnished at all times, with proper Forms for our Devotions, suitable to the present state of the *Church*, and *Every Ones* particular Case in all Emergencies: We have here a plentiful Provision for the *Matter* of our Duty, and the *Manner* of performing it.

An Admonition

Concerning the

TUNES.

OUR VERSION is fitted unto all the Common TUNES, the Notes whereof are *Eight* and *Six*.

BUT some of them are accommodated for well-known *Longer Metre*, by putting in two Syllables of the **Black Letter**, which are, without any Damage to the Truth of the Translation, found enclosed between

Two

Two ſuch Crotchets as theſe, [ ] And which being left out, the Metre, with the Senſe yet remaining entire, is again reſtored unto the uſual, *Eight & Six.*

AND ſome of them are ſo contrived, that by leaving out what is in the **Black Letter**, between the Two Crotchets, [ ] which may be done without any manner of Damage, they are accommodated unto a well-known *Shorter Metre.*

THE Director of the Pſalmody, need only to ſay, *Sing with the* **Black Letter**, or, *Sing without the* **Black Letter**, and the *Tune* will be ſufficiently directed.

IN the *Addition* to the CANTIONAL, the Singer will find, That beſides what is done for the *Tune*, which uſes to go by the Name of, *The CXLVIII Pſalm-Tune*, or, the *Hallelujatic Tune*; by Taking or Dropping the Two Syllables of **Black Letter**, between the Crotchets, [ ] a Variety of *Other Tunes* is provided for.

THE

SONGS of Zion,

HE FIRST BOOK OF PSALMS.

PSALM I.

What the Bleſſings of the Man || who is not walking in || the counſel of the Men that are || ſet for impiety ! || *The Man* who ſtands not in the way || of ſinful wanderers : || *The Man* who ts not in the ſeat, || of ſcornful cavillers ! ||

2. But his delight is in the Law || of he ETERNAL God ; || and in his Law he editates || both in the day and night. ||

3. Sure

3 Sure he ſhall be like to a tree ‖ planted
by ſtreams of water; ‖ which in its ſeaſo
yields its fruit: ‖ its leaf too ſhall not fade:
and whatſoever it does bear ‖ ſhall proſpe
very well. ‖

4 Th' ungodly are not ſo; but like ‖ Chaf
which the wind does chaſe. ‖

5 Therefore ſhall not ungodly ones ‖ ſtand
in the Judgment *Day*; ‖ neither ſhall Sin
ners ſtand in the ‖ Aſſembly of the juſt. ‖

6 For the ETERNAL God regards ‖ the
way of righteous Men; ‖ But the way o
ungodly ones ‖ ſhall periſh utterly. ‖

ILLUSTRATIONS on the I. PSALM.

1 BEhold the *Pſalter* beginning like the *Sermon* o
our SAVIOUR, with a Diſcourſe on the Su
preme and Final Happineſs of Man. *Baſil* conſider
the *Firſt Pſalm*, as the Foundation of all the Pſalte
The Terms uſed for the *Wicked* here, are ſuch as th
Holy Oracles put on the Members of *Antichriſt*.
thing here to be deeply thought upon. See *Iſai.* XI. 4
and 2 *Pet.* III. 3, 4.

3 Behold, the New Law of God in His *Goſpe*
ſtanding like the *Tree of Life*, and imparting its natur
to its Diſciples! Here pauſe upon the alluſion to th
Bleſſing of *Joſeph*, Gen. XLIX. 22. —— *Sha*
proſper! Chriſtian, Is *Devotion* an hindrance to *Bu*
ſineſs? The ſame *Idea* that is here employed, is it no
more fully purſued, in the Happineſs of the Faithfu
under the Reign of our SAVIOUR, after the Fall o
Antichriſt? Iſai. LX. & LXI.

4 Compare the Fate of the Adherents to *Antichriſ*
Dar

n. II. 35. — *Like duſt ſcattered by the wind.* Be-
d! What comes of their Eſſays to *Root* themſelves,
5 Ponder the Alluſion to the Fate of *Corah.*
6 The *Vulgar* Latin explains it; *The life of the*
icked. On, The *Ungodly*, mentioned *four Times* in
: Firſt Pſalm, R. *Aba* gives a notable touch; *Et*
iliter ſunt quatuor Monarchiæ. Behold the *Four*
onarchies!

PSALM II.

THE Nations, why do they concur ‖ with ſuch tumultuous rage! ‖ And hy the People meditate ‖ a thing that is ıt vain? ‖

2 Kings of the Earth do ſet themſelves, ‖ nd Rulers do conſult, ‖ againſt th' ETER-IAL, and againſt ‖ [CHRIST] His Anoin-ed One. ‖

3 *What they ſay, is,* Let us throw off ‖ at nce their curbing bands; ‖ And let us caſt way from us ‖ the yokes they bind us to. ‖

4 He who ſits in the Heav'ns above ‖ ſhall here but laugh at them. ‖ Th' ETERNAL God ſhall them expoſe ‖ unto contemptuous corn. ‖

5 At that time He ſhall ſpeak with ſtrokes ‖ n anger unto them; ‖ and fill them with perplexity ‖ in His incenſed wrath. ‖

6 *What He will ſay, is,* I have ſet ‖ Him I noint my King ‖ on Zion which is unto ne ‖ an hill of holineſs! ‖

7 I

7 I [*who am He*] proclaim the act; || TH
ETERNAL said to me, || Thou art my Son
this very day || have I begotten thee. ||
8 Ask me, and Nations will I give || fo
thy Inheritance; || And the remote ends o
the Earth || for thy Possession. ||
9 Thou with a rod of Iron shalt, || a Shep
herd, govern them; || Like to a Potters vesse
thou || shalt break them all to shreds. ||
10 And now, be wise, ye Kings; be taught,
ye Judges of the Earth. ||
11 Serve ye the Lord with fear; and yet
with trembling still rejoyce. ||
12 Kiss ye the Son, lest He be wroth,
and you fail in *your* way: || For His ho
wrath will quickly flame. || Blest all tha
trust in Him. ||

ILLUSTRATIONS on the II. PSALM.

1 THE Jewish Writers themselves, in the former Ages, generally understood the *Second Psalm* of the *Messiah*. Behold, *Israelites* themselves refusing the Kingdom of CHRIST, become as bad as *Heathen*.

4 God has the wicked in *Derision*, when He exposes them *to* Derision.

12. So then, the *Messiah* must be more than a *Man*. For, *Cursed is the Man who trusteth in Man!* JEW Think of this, and leave thy Judaism.

PSALM III.

A Psalm of David, when he fled from Absalom his Son.

1 ETER

ETERNAL GOD, how they're increas'd || who greatly trouble me? || How ny are the Men that ſtand || in triumph er me? ||

2 Many there be who ever are || ſaying to my Soul, || There's no Salvation to be d || for him in God at all. || Selah. ||

3 But now about me thou'rt a ſhield, || thou ETERNAL God, || Thou art my ory, and thou art || th'uplifter of my head. ||

4 Unto th' ETERNAL God, I cried, || th my extended voice, || And He gave ſwer unto me || out of His holy hill. || lah. ||

5 I laid me down, and took my ſleep; || d then I did awake: || Becauſe that the TERNAL God || ſuſtain'd me all along. ||

6 Tho' there ſhould be ten thouſands of || oſe people who do ſet || themſelves againſt e round about; || I will not be afraid. ||

7 ETERNAL, riſe; ſave me, my God; || r thou haſt ſmitten all || my Foes on e cheek-bone; Thou haſt || broken the icked's teeth. ||

8 Salvation is what does belong || to the TERNAL God; || On thoſe that are thy eople is || thy benediction ſtill. ||

ILLUSTRATIONS on the III. PSALM.

SINGER, Now meditate on the Sufferings of thy SAVIOUR. The *Fifth* Verſe evidently mentions

tions His Death and Resurrection. Compare the *Thi* Psalm with the *Sixteenth*.

2 They thought the Crimes of *David* past Expiatio This is the *Jewish* gloss upon it. But Old *Arnobius* invit us to consider this Passage, as fulfill'd in the flouts of t Jews at our dying Saviour. And all the rest as fulfil in Him.

7 Is here no Allusion to *Sampson's* Victory? W it not *literally* fulfill'd in the Deaths of *Absalom* and *Ahitophel!*

8 What? A *Blessing* wish'd for such an ungrate People! *Christian*, imitate this Goodness! Compar *Gal.* VI. 16.

PSALM IV.

To the chief Musician. On Neginoth. A Psalm David.

1 O Thou God of my righteousness, hear me when I do call: ‖ Tho hast enlarg'd me when I was ‖ in trouble some Restraint. ‖ O be thou gracious unt me, ‖ and O hear thou my prayer. ‖

2 Ye Sons of Men, how long shall my Glory be turn'd to shame? ‖ How long wil you love vanity; ‖ and how long seek a lie?

3 But know, th' ETERNAL sets apart the pious for Himself. ‖ Th' ETERNAL Go will hear when I ‖ do call to Him for help.

4 Be you much mov'd; but do you not then any more offend. ‖ Commune wit your own heart upon ‖ your bed, and so b still. ‖

5 Offe

; Offer the Sacrifices which ‖ belong to
hteouſneſs: ‖ And therewith place your
nfidence ‖ on the ETERNAL God. ‖
6 Many there be that ſay, O who ‖ will
ow us what is good! ‖ O thou ETERNAL
od, do thou ‖ ſignally over us, ‖ like as
anner, lift the light ‖ of thy bright coun-
nance. ‖
7 Thou haſt beſtow'd, *in doing thus*, ‖ a
y upon my heart, ‖ more than the time
herein their Corn ‖ and their Wine did
creaſe. ‖
8 I will both lay me down in peace, ‖ and
will take my ſleep; ‖ For, O ETERNAL,
hou alone ‖ doſt make me dwell ſecure. ‖

Illustrations on the IV. PSALM.

THE Term which we render, *To the chief Muſician*, may be rendred alſo, *To*, or, *For the End*. n Intimation, that theſe things are eminently calcu-ed for that Period, which is called, *The Time of the nd.*

2 *Sons of Men*; eſpecially means the *Rulers* of the ople. [See Pſal. LVIII. 1.] *The Son of Man*, (when e word *Adam* is uſed,) means the *Greateſt* of Men. See *Iſai.* LI. 12.] The Hebrews call the chief of any ind, by the Name of the *whole Kind*. *Man* is called reature. *Son of Man* is the *Chief* among the Sons of Men. *Ezekiel* and *Daniel* were acknowledged very reat *Men*, by this Appellation.

4 It may be read, *Are ye Angry?* (That I have he Kingdom?) *yet do not Sin*; have a care what you do. *Munſt.r* notes here, An Admonition to tremble at Enmity

Enmity and Rebellion againſt the CHRIST of Go and ſuppreſs the firſt riſing of all thoughts that ha ſuch a tendency.

6 Is not here the Language of Good Men, lon ing for the appearing of the *Meſſiah?* — He is, T *Good One.* His Name is, *The Face of GOD.*

PSALM V.

To the Chief Muſician. Upon Nehiloth. A Pſal of David.

1 O Thou ETERNAL God, do thou give ear unto my words. ‖ Let th conſideration weigh ‖ what I do meditate.

2 O hearken thou unto the voice ‖ of m lamenting cry; ‖ Thou art my King; tho art my God; ‖ and I will pray to thee. ‖

3 O thou ETERNAL, thou ſhalt in ‖ th morning hear my voice. ‖ I in the mornin will prepare ‖ for thee, and will look up.

4 For thou art not a God that hath pleaſure in wickedneſs: ‖ nor ſhall a dwel ling be with thee ‖ for any evil thing. ‖

5 None of them that are ſcornful fools ſhall ſtand before thine eyes; ‖ The worker of iniquity, ‖ thou hateſt all of them. ‖

6 Thou ſhalt bring a perdition on ‖ then who do ſpeak a lye; ‖ Th' ETERNAL Goo will much abhor ‖ the man of blood an guile. ‖

7 But I in thy large mercy will ‖ ente into thy houſe: ‖ Towards thy holy Tem ple I ‖ will worſhip in thy fear. ‖

8 O thou ETERNAL, do thou lead ‖ me in
righteousneſs; ‖ For my obſervers ſake,
ke plain ‖ the way before my face. ‖
9 Truth's in the mouth of none of them; ‖
thin they've grievous frauds; ‖ their
oat's an open Sepulchre: ‖ they flatter
th their tongue. ‖
10 O God, condemn them; let them fall ‖
m counſels of their own: ‖ expel them
their many crimes; ‖ for they've pro-
ked thee. ‖
11 But let all them that hope in thee, ‖
; ever ſing for joy. ‖ Since thou hid'ſt
em; let them that love ‖ thy Name, re-
ce in thee. ‖
12 For, O ETERNAL, thou doſt uſe ‖ to
ſs the righteous one: ‖ with crowning
our as a ſhield ‖ thou wilt encompaſs him. ‖

ILLUSTRATIONS on the V. PSALM.

THere are even Jews themſelves, who refer the whole Pſalm, to the Time of the *Meſſiah*. It ſt be the Second coming of the Lord, when there l be a *Temple*, wherein will be no *Sacrifices* but le of *Praiſes*. The Followers of *Antichriſt*, are e deſcribed; with the joy of the Church in their ſtruction. Compare, *Rev.* XI. 17, 18.

3 *Man*, wouldeſt thou have an *early* and *ſpeedy* he'p m GOD? See what is to be endeavoured.

6 Who is he that *ſpeaks a Lye?* Old *Arnobius* in- rets it eſpecially of them, who *deny the Son of God.*

7 Worſe to be driven out of the Houſe of God, than of our own!

9 It

9 It seems the *Slanders* of the Wicked against God Men, are but preparatives to their *Death*, if they c accomplish it; the *opening* of a *Sepulchre* for them

12 This *Righteous One*, — The *Arabian* Interpr ter does well to understand it of the *Messiah*.

PSALM VI.

To the Chief Musician, On Neginoth. Upon Sheminit A Psalm of David.

1 O Thou ETERNAL God, in thine anger rebuke me not. ‖ And in th fiercely burning wrath, ‖ O do not chaste me. ‖

2 Pity me, O ETERNAL God; ‖ for am languishing. ‖ O Lord, restore me; fo my bones ‖ are greatly terrified. ‖

3 *Yea, more than this*; my very Soul ‖ greatly terrified. ‖ But, O thou, the ETER NAL God, ‖ how long *shalt it be so?* ‖

4 Return, O thou ETERNAL God; deliver thou my Soul. ‖ O grant Salvatio unto me, ‖ for thy kind mercies sake. ‖

5 For no commemoration can ‖ be mad of thee in death: ‖ And who is there t celebrate, ‖ thy praises in the Grave? ‖

6 I'm with my groaning spent; all night I make my bed to swim. ‖ With my cont nual weeping I ‖ water my lodging place.

7 My eye is meerly worn away ‖ thr sorrow of my mind; ‖ It is becoming old b cause ‖ of all my enemies. ‖

8 Al

8 All workers of iniquity, ‖ Depart away om me! ‖ Becauſe that the ETERNAL ne ‖ hath heard my weeping voice. ‖
9 *Now* the ETERNAL God, He hath ‖ my pplication heard: ‖ Th'ETERNAL will re- ive my prayer, ‖ kindly approving it. ‖
10 My Enemies be all aſham'd ‖ and eatly terrify'd; ‖ Let them return, and ddenly ‖ let them be put to ſhame. ‖

ILLUSTRATIONS on the VI. PSALM.

Chriſtian Singer, Among other things make the condition of the *Jewiſh Church* in her Diſperſion, ubject of thy Meditation. *Heal me*, is anſwered, 7. LVII. 18. The ſudden ſtroke of the Idolatrous Op- eſſors, prædicted, 1 *Theſ.* 5. 3. is here ſpoken of.
5 *O our dear SAVIOUR*; Hadſt thou been left in *Grave*, thy People muſt all have periſhed; God ould have had no *Praiſes* from them! Some of the ncients thus apply theſe Paſſages.
6 —Moſt penitently done! *David*, Was not thy *d* the place of thy *Crime?* —— *Theodoret* has a nce of this importance.

PSALM VII.

aggajon of David; which he Sang unto the LORD, concerning the words of Cuſh the Benjamite.

O Thou ETERNAL God, my God; ‖ in thee I put my truſt. ‖ From all my rſecutors ſave ‖ me, and, Oh! Reſcue me. ‖
2 Leaſt he to pieces tear my Soul, ‖ like a Lion *tears*; ‖ To pieces rending it, while ere ‖ is no deliverer. ‖

3 O Thou ETERNAL God, my God ; ‖
I have done this thing ‖ *wherewith I'm charg'd*
if in my hands ‖ there be iniquity : ‖
4 If I have rendred ill to him ‖ that wa
at peace with me ; ‖ (yea, I have reſcue
him that was ‖ my cauſeleſs enemy !) ‖
5 The Enemy then purſue my Soul, ‖ an
overtake it too ! ‖ yea, tread my life to t
Earth, & lay ‖ my honour in the duſt. ‖ Selah
6 LORD, in thine anger riſe ; lift up,
for the rage of my foes : ‖ Wake for me
There's a Judgment which ‖ thou give
Commandment for. ‖
7 So ſhall the Congregation of ‖ the Pe
ple compaſs thee : ‖ For their ſakes therefor
O do thou ‖ return unto the heighth. ‖
8 The People ſhall th' ETERNAL Judge
Me, O ETERNAL, Judge ; ‖ as is my rigl
teouſneſs, and as ‖ my innocence in me. ‖
9 The wickedneſs of wicked ones, ‖ O
let it have an end. ‖ But fix the juſt ; fo
the juſt God ‖ does try the hearts & reins.
10 The Shield for my defence, it is ‖ *ſti*
to be found with God ; ‖ who is a Savio
unto thoſe ‖ that are upright in heart. ‖
11 God is a Judge on His behalf ‖ that
a righteous Man ; ‖ And God is grievouſl
provok'd ‖ *no leſs than* every day. ‖
12 Except he ſhall be turn'd about, ‖ He
ſharply whet His Sword, ‖ He hath alread
bent His Bow, ‖ and hath prepared it. ‖

13 He also has prepar'd for him ‖ the in-
uments of Death. ‖ His arrows He hath
ought against ‖ the persecuting ones. ‖
14 Behold, he is in travail to ‖ bring forth
quity ; ‖ He has conceived mischief, and ‖
shall bring forth a lye. ‖
15 He hath with digging made a pit, ‖ and
hath hollow'd it : ‖ but he hath fall'n
o the ditch ‖ which was his workmanship. ‖
16 Upon his own head shall return ‖ the
schief done by him ; ‖ upon his own crown
m on high ‖ his violence shall come down. ‖
17 According to His righteousness ‖ I'll
aise th' ETERNAL God ; ‖ and sing the
me of Him that is ‖ th' ETERNAL, the
st High. ‖

ILLUSTRATIONS on the VII. PSALM.

WAS not *Shimei*, who was related unto the Family of *Kish*, concerned here ? Behold, some entainment for the reviled Servants of God !

—q. d. I am willing to be as much *Reproached* when n dead, as I have been *Honoured* in my Life.

—This *Judgment*, is by *Munster* understood of *Jus Regni*, which by the Prophecy of *Jacob*, was be transferr'd unto the Tribe of the Psalmist ; Then *Gathering of the People* would be to him.

Behold an Allusion to the Judgment upon *Antist*, as described in *Deut.* XXXII. 41, 42. *Rev.* XIX. 12, 16. It calls for the deepest Meditation ! The of Characters of the Government, are assign'd in the lm now before us.

PSALM VIII.

To the Chief Musician ; upon Gittith. A Psa of David.

1 O Thou ETERNAL God, our Lord Thy Name, how great is it || in the Earth That thou hast set || thy Prai above the Heav'ns ! ||

2 Out of the mouths of Infant Babes and them that suck the Breast, || a fi foundation thou hast laid || for an admir strength. || By reason of thine Enemies that thou may'st make to cease || the Adv sary so, and him, || that does revenge hi self. ||

3 When I do look upon the Heav'ns,|| t work thy fingers made ; || *When I look on t* Moon and Stars, || the which thou h disposed, ||

4 *I say*, What is forgetful Man || that th remembrest him ? || And what the Son Earthly Man, || that thou dost visit him

5 For thou a little mad'st him be || low than Angels are ; || Then thou hast crow him with a bright || Glory and Majesty. |

6 Over the works of thy hands tho hast given him to rule : || under his f thou hast put them || into subjection all.

7 The Sheep and Beeves, ev'n all of the and the Beasts of the Fields. ||

8 Of Heav'ns the Fowls, of Seas the Fis what passes the Seas paths. ||

9

9 O Thou ETERNAL God, thou art || our
rd on whom we lean; || how admirably
rious is || thy Name in all the Earth! ||

ILLUSTRATIONS on the VIII. PSALM.

WAS not the Psalm composed on the Victory over *Goliah* of *Gath?* A lively Emblem of the nquest which our SAVIOUR has had over the Devil! *istian Singer*, behold, and Adore the *Second Adam. Above the Heavens!* —— Done in the Ascension ur SAVIOUR.

Founded. In *Matth.* XXI. 16. it is, *Perfected. ysostom* has a Note upon it. Where GOD has laid *oundation* for any thing, it shall come to *Perfection.*

Why is the *Sun* omitted? Perhaps the Psalm was nposed in the *Night.* Or shall we rather say, The N here *Crowned* is the SUN! *Aben-Ezra* says, *Glory* in the first Verse is the *Sun.* He also says, cannot behold the *Sun*, as one may the *Moon* and *Stars.*

Man, ENOSH.. *Eusebius* notes, The Term sig-es, *Forgetful* or *Forgotten* Man. That GOD should *emember* such a thing!

Are there any things *passing thro' the paths of the* . besides the *Fish?* Yes, *Kimchi*, and *Aben-Ezra*, o Jewish Rabbi's, and our *Chrysostom*, apply it unto *ls* and *Sailors.* Oh! That such would submit unto Dominion of our SAVIOUR!

PSALM. IX.

To the Chief Musician, upon Muth labben.
A Psalm of David.

O Thou ETERNAL God, I will || praise thee with all my heart. ||

I'll give a full relation of ‖ all of thy wo
drous works. ‖

2 I will be glad within, and will ‖ rejoy
without in thee; ‖ I will ſing praiſe unt
thy Name, ‖ O thou that art moſt high. ‖

3 When that my Adverſaries be ‖ returne
back again, ‖ they ſhall with ſtumbling fal
and ſhall ‖ periſh before thy face. ‖

4 Becauſe that thou haſt done the right
and what was judg'd for me; ‖ Thou ſatte
down upon the Throne, ‖ O Judge of rigl
teouſneſs. ‖

5 Thou haſt rebuk'd the heathen; Thou
deſtroy'ſt the wicked one: ‖ their nam
thou haſt quite blotted out ‖ to all Eternity

6 O Enemy, Deſtructions are ‖ come t
perpetual end: ‖ and Cities which thou ha
deſtroyed ‖ their Name is loſt with them.

7 But now JEHOVAH ſhall endure ‖ t
all Eternity: ‖ For Judgment *to proceed fr*
thence, ‖ He hath prepar'd His Throne. ‖

8 He, even His own ſelf will judge ‖ th
World in righteouſneſs: ‖ He'll judge th
People with ſuch things ‖ as are forever right

9 And the ETERNAL God will be ‖
refuge for the poor; ‖ a refuge in the pr
per times, ‖ when trouble comes on him. ‖

10 And they that know thy Name wi
place ‖ their confidence in thee: ‖ For th
forſak'ſt not them that ſeek ‖ Thee, O ETE
NAL God. ‖

11

11 To the ETERNAL God, who dwells ‖
Zion, ſing with praiſe: ‖ Among the Peo-
e tell abroad ‖ the things which He has
ought. ‖
12 When He inquireth after Blood, ‖ He
ll remember them: ‖ He's not unmind-
l of the cry ‖ made by the humbled poor. ‖
13 Have Mercy, O ETERNAL God ‖ on
: behold my grief ‖ from them that hate
e; raiſing me ‖ up from the gates of death. ‖
14 For this, that I may utter all ‖ thy
aiſes in the gates ‖ of Sions daughter;
l rejoyce ‖ in thy ſalvation ſtill. ‖
15 The Nations are ſunk down into ‖ the
t themſelves have made; ‖ their own foot's
ken in the net ‖ which they themſelves
ve hid. ‖
16 Known is th' ETERNAL God *by this*, ‖
e Judgment He hath done! ‖ The wicked
inſnared in ‖ the work of his own hands. ‖
iggajon. Selah. ‖
17 The wicked ſhall be turned back, ‖
en down into the pit: ‖ And all the Na-
ons ſhall be ſo ‖ that do forget a God. ‖
18 For that the needy one ſhall not ‖ for
er be forgot: ‖ *And* the hope of the hum-
ed poor ‖ ſhall not for ever fail. ‖
19 Riſe, O ETERNAL God; let not ‖
wretched man prevail: ‖ The Nations ſhall
ve Judgment done ‖ on them before thy
ce. ‖

20 O thou ETERNAL God, ſtrike thou a terror into them: ‖ *And* let the Nation underſtand ‖ they are but ſorry men. ‖ Selah.

ILLUSTRATIONS on the IX. PSALM.

THE Ancients make this a *Funeral Song* upon th Ruin of *Antichriſt*. *Vicars* in his *Decapla* quot an Ancient MSS. which gives this Title to the Pſalm *Oſtendit, quod Chriſtus adventu ſuo oppreſſurus e Antichriſtum.* The Syriac Title is, *Of the Kingdo of Chriſt.* Compare Iſai. XI. 4.

17 They that *forget* what God has done unto other are very particularly intended here.

PSALM X.

1 WHY, O ETERNAL God doſt thou ſtand ſo far off *from us?* ‖ Why doſt thou hide thy ſelf in times ‖ when we ar in diſtreſs? ‖

2 In the pride of the wicked one ‖ th humbled poor's on fire: ‖ May they be take in the plots ‖ the which they have deviſ'd.

3 The wicked one does glory much ‖ upo his hearts deſire; ‖ and he does bleſs th covetous ‖ th' ETERNAL doth abhor. ‖

4 Thro' the pride of his angry look ‖ th wicked won't enquire; ‖ All of his thought do run on this, ‖ That there is not a God.

5 His ways do always grieve; In's view thy judgments are above: ‖ For all His ene mies, *he thinks,* ‖ to blow them all away.

6 Ti

6 'T's what he ſays within his heart, ‖ I
ver ſhall be mov'd; ‖ from age to age I
ver ſhall ‖ be in adverſity. ‖
7 His mouth's of execration full, ‖ and
deceits and frauds; ‖ under his tongue
ere lies conceal'd ‖ miſchief and vanity. ‖
8 He ſits in lurking-holes of towns; ‖
: in by-places kills ‖ the innocent; his eyes
e ſet ‖ ſlily againſt the poor. ‖
9 Like a den'd lion cloſe he lurks; ‖ he
rks to catch the poor: ‖ he ſeizes on the
oor when he ‖ draws him into his net. ‖
10 He's broke to pieces; he's brought
wn; ‖ and by his potent ones ‖ there falls
e congregation of ‖ the miſerable ones. ‖
11 This he hath ſaid within his heart, ‖
od hath forgotten *all*; ‖ He hath quite turn'd
vay his face; ‖ He doth not ever ſee. ‖
12 Ariſe, O thou ETERNAL God; ‖ O
od, lift up thy hand: ‖ O be not thou for-
tful of ‖ the poor afflicted ones. ‖
13 For what cauſe does the wicked one ‖
ſt ſuch contempt on God! ‖ 'Tis what he
ys within his heart, ‖ Thou'lt bring to no
count. ‖
14 Thou ſeeſt; thou look'ſt on Sin and
ite ‖ to take't into thy hand; ‖ The poor
aves all to thee; thou doſt ‖ relieve the
therleſs. ‖
17 To ſhivers break the arm of him ‖
that

that is an impious man: || And looking the
for wickedneſs, || thou'lt find no wicked one.

16 *Now* the ETERNAL One is King;
ever and ever *ſo*. || The Nations of the hea
then are || periſh'd out of His land. ||

17 O thou ETERNAL, Thou haſt heard
the humbled ones deſire; || Thou doſt pre
pare the heart of ſuch; || thou giv'ſt a liſt
ning ear. ||

18 For judging of the fatherleſs, || and
ſmall oppreſſed ones; || He'll then go on n
more to break || frail man from off the Earth.

ILLUSTRATIONS on the X. PSALM.

THE *Syriac* Title is, *Concerning the Devil temp*
ting Adam. This might lead one to ſome nev
and curious *Ideas* in reading o' the Pſalm. The *Jewil*
Note o' *R. Obadiah*, is a very *Chriſtian* one. *'Tis*
Pſalm concerning the Captivity of Iſrael under th
Fourth Beaſt, or Monarchy. The *Midraſh Tilli*
takes, the *Times of Trouble* to be the *Time*, the *Times*
and the *half Time*, foretold by *Daniel*. Yea, on that
He lurks like a Lion, 'tis a Paſſage of *Auſtin*; *Perſe*
cutio per Antichriſtum ventura, eſt violenta et fraudu
lenta.

1 Compare Deut. IV. 7. *What Nation hath Go*
ſo nigh unto them?

5 q.d. All his Buſineſs is to moleſt his Neighbour.

7 He'l call for one *Curſe* after another on himſel
to confirm the Promiſes he never intends to keep.

PSALM XI.

To the Chief Muſician. A Pſalm of David.

1 I

N the ETERNAL God I have ‖ repos'd
my confidence: ‖ How say ye to my
ul, flee thou ‖ a Bird unto thy mount? ‖
2 For lo, the wicked bend their bow, ‖
their shaft on the string, ‖ to shoot in
rkness at the Men ‖ that are upright in
art. ‖
3 When that the firm foundations are, ‖
utterly destroy'd: ‖ *It may be ask't*, The
ghteous One ‖ what is't he has to do? ‖
4 Why? the ETERNAL One is in ‖ His
ly Temple still; ‖ And the ETERNAL
ne has in ‖ the Heav'ns above His Throne. ‖
is eyes exactly do behold ‖ *all that is done*
low: ‖ His eye-lids do discover well ‖ the
ns of Earthly Man. ‖
5 Th' ETERNAL God makes tryal of ‖
m that's a righteous Man: ‖ But his Soul
tes a wicked man, ‖ and him that loves
force. ‖
6 Upon the wicked He shall rain, ‖ snares
re and sulphur down; ‖ a Spirit also full
storm's ‖ the portion of their cup. ‖
7 For the ETERNAL God who's just ‖ loves
he things that are just; ‖ His favourable
spects are ‖ upon the righteous Man. ‖

ILLUSTRATIONS on the XI. PSALM.

BEhold, the Church flying from *Antichrist*. Compare, Rev. XIII. 2. 'Tis remarkable, the destruction

ſtruction of *Antichriſt*, by *Fire* & *Brimſtone*, is her foretold. Compare, Iſ. XXXIV. 9. and Rev. XV and XXI. Old Commentators expound the Pſalm fro *Iſa.* XI. 4.

3 *Patrick* ſo paraphraſes; If Men have no regar unto *Laws*, and publick *Decrees*, which are the *Foun dation* of Humane Society, what ſecurity can an hone Man have? or, what ſhould he do, but get away fro thoſe who are ſo arbitrary and perfidious? *Munſte* by *Foundations* underſtands the *Oaths* and the *Term* of *Peace*, which *Saul* had ſo often violated. — W ſee what is done by *Antichriſt*. Now ſee what th *Righteous* God will do!

4 While God ſeems to *wink*, and cloſe his Eyes, a if He took no notice o Men; He is now *trying* c them. 'Tis old Mr. *Dickſon's* Note.

6 — The Fate of *Sodom* is alluded to. *Snares.* One of the Ancients has an awful Gloſs. *Laquei ſun vetera peccata (et cupidines) iterum predominantia* O Slave to ungoverned Paſſions, conſider, whether tho alſo haſt not, *A Spirit full of Storms!*

PSALM XII.

To the Chief Muſician, Upon Sheminith.
A Pſalm of David.

1 HElp, O ETERNAL God, becauſe ‖ the pious Man doth ceaſe: ‖ the faithfu are diminiſh'd from ‖ among the Sons o Men. ‖

2 Each one unto his neighbour doth ſpeak lying vanity; ‖ with a moſt flattering lip they ſpeak, ‖ and with a double heart.

3 Th' ETERNAL God will cut off all lips full of flatteries; ‖ the tongue that ſets i ſelf to ſpeak ‖ things of a mighty ſound. ‖ 4

4 They say; We with this tongue of ours ‖ ill carry still the day; ‖ Our lips we have em for our own; ‖ who is a Lord to us? ‖
5 For the spoil of the humbled ones, ‖ for e cry of the poor, ‖ Now, says th' ETERAL God, I'll rise, ‖ I'll save whom he enares. ‖
6 The words of the ETERNAL God ‖ are ords exceeding pure; ‖ Silver tried in an rthen forge, ‖ purified seven times. ‖
7 Thou, O ETERNAL God, wilt have ‖ em in thy custody: ‖ From this *vile* Genetion, thou ‖ wilt him forever keep. ‖
8 When they whom once the sons of Men ‖ d basely vilify ‖ shall be exalted, wicked en ‖ walk *sad* on every side. ‖

ILLUSTRATIONS on the XII. PSALM.

THIS Remarkable, *Daniel* describes the Antichristian Party, with expressions taken from this Psalm. n *Arabian* Copy, from *Sheminith*, [or, The *Eighth*] the Title has this hint, *De fine mundi, qui continget Die Octavo. Et prophetia de adventu Christi.* the Syriac, *De adventu Christi.* Quære, How far he *Seven times* in the Sixth Verse, may refer to the venth Age, or *Sabbatism*!

6 --- The Promises of God, not like yours, O *False ten*; Deceitful.

8 The *Patrician* Paraphrase is; 'This will make the Wicked not know which way to turn themselves, but be ready to burst with vexation, when they see those Men, whom they *vilified*, not only preserved, but exalted by thy favour to dignity.

PSALM

PSALM XIII.

To the Chief Muſician. A Pſalm of David.

1 O Thou ETERNAL God, How long wilt thou forget me? Ever! ‖ How long wilt thou with anger hide ‖ thy face away from me? ‖

2 How long conſult I in my Soul? ‖ Grief daily in my heart. ‖ And how long ſhall my Enemies be ‖ exalted over me? ‖

3 O thou ETERNAL God, my God, ‖ look liſten unto me; ‖ enlighten thou mine eyes leſt I ‖ do fall aſleep in death. ‖

4 Leſt that my adverſary ſay, ‖ againſt him I've prevail'd! ‖ *Leſt* that my troublers do rejoyce ‖ when I am ſtaggering. ‖

5 But I have plac'd my truſt upon ‖ thy kind benignity: ‖ my heart in thy ſalvation ſhall ‖ triumphing ſtill rejoyce. ‖

6 *Now alſo* with my voice I'll ſing ‖ to the ETERNAL God; ‖ ſince in a recompencing way ‖ thou haſt dealt well with me. ‖

ILLUSTRATIONS on the XIII. PSALM.

R. *Solomon* thinks, that the *How long*, repeated Four times, may refer to the Oppreſſion of *Iſrael* under the *Four Beaſts* in *Daniel*; the Four Monarchies. The *Midraſh Tillin* takes notice of the Myſtery; and adds, That herein was the juſt Vengeance of God upon *Iſrael*, for putting him to complain *Four times* of them in the Wilderneſs, *How long!* [See Exod. XVI. & Numb. XIV.]

My Adversary! The Chaldee Parapraſt unders it of our *Evil Imagination*; that is our *Oriil Sin. Chriſtian*, Improve the Hint. *Have I nd thee, O mine Enemy?*

PSALM XIV.

To the Chief Muſician. A Pſalm of David.

THE Fool hath ſaid within his heart ‖ That there is not a God. ‖ *Thus* they rupt; they do the thing ‖ that is abonable. ‖ There is not one *among them all* ‖ o does the thing that's good. ‖

2 From Heaven the ETERNAL God ‖ ks on the ſons of Men: ‖ *He looks* to ſee that there be ‖ one who does mind at all ‖ underſtand, *or*, *one who is*, ‖ a ſeeker after d. ‖

3 They're every one declin'd; they are ‖ gether putrified; ‖ There is not one doer good, ‖ no, not ſo much as one. ‖

4 All that work evil, know they not? ‖ ey eat my people up, ‖ as they eat Bread, ey do not call ‖ on the ETERNAL One. ‖

5 Ev'n then and there with terror they ‖ ere greatly terrified; ‖ for God is in the ce of him ‖ that is the righteous one. ‖

6 The counſel of the humbled one, ‖ you uld put that to ſhame; ‖ Becauſe he does r refuge fly ‖ to the ETERNAL God. ‖

7 From

7 From Zion who gives Israel's health
When the ETERNAL turns ‖ His captiv
people, Jacob will ‖ joy, Israel will be glad

ILLUSTRATIONS on the XIV. PSALM

WHO are intended by the *Wicked*, who are he
described? —— All the fall'n and sinful Chi
dren of Men have a share in the description. San
Court may have a peculiar share. But some Jewi
Expositors, have a notable hint, That the Holy Spi
intends yet more particularly, the *Romish Babylon*;
which the *Israel* of God, was to be oppressed, until t
Second Coming of the *Messiah*, when the *Salvation*
Israel is to *come out of Zion*, and the *Lord will bri*
back the Captivity of His People. How elegant
then, how appositely, how convictively, and with ho
much cogency, does the Apostle chuse the Passages
this very Psalm, in writing unto the *Romans*, to co
vince them of their being such sinful Creatures as
here described?

1 —— Yea, and as *Arnobius* notes, when they saw t
humble state wherein our Lord appeared, they said, *I*
is no God.

3 *Austin* reads it, *There is none who doth Good*;
Except ONE. This ONE is our Blessed JESUS!

6 *The counsel of the Poor!* This, *Because the Lo*
is his Refuge; He looks to be *Justified* only by *Fai*
in the Lord, not by any works of his own. If I do
misremember, 'tis *Austins* curious gloss upon it.

PSALM XV.

A Psalm of David.

1 WHo is it, O ETERNAL God ‖ sha
sojourn in thy tent? ‖ His dwe
ling who shall have in the ‖ mount of th
holiness? ‖

He that walks with integrity ‖ and that
rks righteouſneſs: ‖ and he that ſpeaks
very truth, ‖ even what is in his heart. ‖
He with his tongue backbiteth not, ‖
doth his Neighbour harm: ‖ And takes
up a culumny ‖ againſt one near to him. ‖
A deſpicable perſon is ‖ deſpiſed in his
s; ‖ but he puts honour on the Men ‖ that fear
ETERNAL God. ‖ He changes not when
hath ſworn, ‖ tho' it may do him hurt. ‖
His Coin he does not put unto ‖ a biting
ıry. ‖ Nor does he take a bribe to hurt ‖
that is innocent. ‖ He that's a doer of
ſe things ‖ ſhall never be thrown down. ‖

ILLUSTRATIONS on the XV. PSALM.

Some think, the Pſalm was compoſed by *David*, either when he had brought the Ark to *Zion*, or when was himſelf reſtored thither, after the Rebellion of *Abſalom*. Then was very ſeaſonable an Admonition to better, and as under the Government of God. *So Theodoret.*

Chriſtian, Thou loveſt, I know, to ſee thy SAVIOUR! All the World agrees, the *Citizen of Zion* to every Godly Man. But, Old *Arnobius*, invites us, conſider, whether our Bleſſed JESUS may not be deſcribed in the Pſalm; and that with *Ten Characters* referring to the *Ten Commandments*. I'll touch on an article or two. *He has honoured them that fear the Lord.* How? By giving them a *power to become the Sons of God.* He hath *Sworn and not Changed.* How? In the *Promiſes* of the Goſpel. He *hath not put out his Money to Uſury.* That is in the *Spiritual Gifts*

beſtowed on His Diſciples, whereof He ſaid, *Freely have received, freely give.* He *took not a reward gainſt the Innocent*; No, He *freely* gave Himſelf Ranſom for the *Guilty.*

3 *Takes not up*! The Original goes further, *He ca not bear it.*

4 The *Munſterian* Reading is. *In his own eyes, he a vile perſon and contemned. To his hurt.* —— Or may be read, *unto an ill Man.* The wickedneſs others, won't releaſe us from our Obligations to the

5 In the *Holy Land* where *Mortgages* were f ſpecial Reaſons made unlawful, *Uſury* was for th cauſe alſo forbidden. But among the *Gentiles*, the is no diſallowance of *Mortgages*; And ſo, *Uſury*, r gulated with *Charity*, is among us to be allow'd of.

PSALM XVI.

Michtam of David.

1 O God, preſerve thou me, becauſe ‖ place my truſt in thee. ‖

2 My Soul, Thou to th' ETERNAL God haſt ſaid, Thou art my God. ‖ My goodne reaches not to thee. ‖

3 'Tis to the Saints on Earth; ‖ and thoſe glorious ones in whom ‖ is all of m delight. ‖

4 Their ſorrows ſhall be multiply'd, ‖ wh haſten to another; ‖ their blood-drink-offrin I'll not pour, ‖ nor name them with my lip

5 Th'ETERNAL God's the portion whic is my inheritance. ‖ And He's the cup th falls to me; ‖ Thou doſt maintain my lot

6 T

6 The lines that fall to me are in ‖ *places* ſweet delights; ‖ yea, the Inheritance me ‖ it is how excellent! ‖
7 I'll bleſs th' ETERNAL God; 'Tis He ‖ o hath adviſed me: ‖ yea, in the very ghts, my reins ‖ have well inſtructed me. ‖
8 I have ſet the ETERNAL God ‖ before ever more; ‖ Becauſe He is at my right nd ‖ I ſhall not be remov'd. ‖
9 Therefore my heart is joyful, and ‖ my ory does rejoyce; ‖ yea, more than ſo, my y fleſh ‖ ſhall dwell in confidence. ‖
10 For thou wilt not forſake my Soul, ‖ ien it is in the pit; ‖ nor wilt permit thy acious One ‖ to ſee corruption there. ‖
11 Thoul't make me know the path of es, ‖ joys enough are before ‖ thy face; at y Right hand there are ‖ pleaſures for ermore. ‖

LUSTRATIONS on the XVI. PSALM.

Behold, the Prayer of the *Meſſiah* in His Humiliation! *Peter* proves it can belong to no other. *Acts* 25. In that ſtate, *GOD is at His Right Hand.* after His Exaltation *He ſits at the Right Hand of* OD.

Some take it ſo. *My Welfare* (and what leads to *is not* conceal'd *with thee.* No; — (as anon) *Thou ſt ſhewn me the path of Life.* Or, may not the *ſſiah* ſay, *My Goodneſs* is not known only to GOD; the *Saints on Earth* are alſo acquainted with it. e Jewiſh Expoſitors carry it ſo, *My Goodneſs is not*

without Thee. Thou art the Author of all the Go
I enjoy or perform.

3 If we say to the Lord, *Thou art my Lord,*
shall also say to the *Saints, These are the Excelle*
It is D. *Kimchi's* Glos.

4 Old *Arnobius* understands, the *Names,* not of t
Idols, but of the *Idolaters. I will deny them,* — s
our SAVIOUR. The same Hebrew Word that sig
fies *Idols,* also signifies *Sorrows. Christian,* Let GO
alone Reign in thy Soul, or thou shalt find them
Fond People causing *Images* to be made of their *de*
Relatives, and with passionate *Sorrows,* first honcuri
and then adoring of them; This gave rise to the Wo
shipping of *Images.*

7 q. d. In the darkest Night of Affliction, when
can't see my way, God secretly inspires my mind wi
wise thot's, and shows me what He would have
to do.

9 *Heart, Glory, Flesh.*] Some of the Ancien
thought, 1 *Thes.* V. 23. *Spirit, Soul, & Body* allud
unto it.

10 *Gracious One.*] The Hebrews tell us *Chasid,*
One, *Qui audit maledicentem et non respondet.* O
who when he is reviled, revileth not again. Compa
1 *Pet.* II. 21.

PSALM XVII.

A Prayer of David.

1 HEar, O ETERNAL God, the right:
attend unto my cry; || Give ear unt
my prayer, which is || not in deceitful lips.

2 Let there come from before thy face
the sentence pass'd on me: || Let thine eye
favourably look || upon things that be right

3 Tho

3 Thou h'ſt prov'd my heart; thou'ſt viſited‖
night; me haſt thou try'd: ‖ Thou ſhalt
d nothing; I have thought, ‖ My mouth
ıll not tranſgreſs. ‖
4 For what concerns the works of Men, ‖
the word of thy lips, ‖ I have obſerved
:ll the paths ‖ of him who does deſtroy. ‖
5 My goings, O do thou uphold ‖ in thy
:ll-tending paths: ‖ *When thou haſt done*
t thing for me ‖ my footſteps have not ſlipt. ‖
6 Upon thee I have call'd, becauſe ‖ thou
ıreſt me, O God: ‖ O do thou bow thine
: to me, ‖ O hearken to my ſpeech. ‖
7 Thy wondrous favours ſhew, O thou ‖
ıo doſt deliver them ‖ that hope *for it*,
m thoſe who do ‖ riſe againſt thy right-
ıd. ‖
3 O do thou keep me even as ‖ the apple
thine Eye; ‖ under the ſhadow of thy
ıgs ‖ O do thou cover me. ‖
9 From the face of the impious ones, ‖ ſuch
have laid me waſte; ‖ The enemies who
my Soul ‖ about encompaſs me. ‖
ıo In their own *ſtupifying* greaſe ‖ they
/e enclos'd *themſelves*: ‖ They with their
uth have loudly ſpoke ‖ in their exalted
de. ‖
ıı When we were going in our way ‖ they
/e encompaſs'd us: ‖ They ſet their eyes
t they may ſpread ‖ *their Nets* upon the
th. ‖

12 He's like unto a Lion which || is greed
of a prey; || and like to a young Lion which
does lie in lurking holes. ||

13 O thou ETERNAL God, arise, || defea
him, cast him down; || my Soul save fro
the wicked one, || *us'd by thee as* thy Sword

14 By thy hand, O ETERNAL God,
save me from mortal Men; || From morta
Men of this World, who || in *this* life hav
their part: || And of thy hidden treasu
thou || giv'st them a belly-full: || The
Sons are fill'd, and they unto || their Chi
dren leave the rest. ||

15 My portion's this; I shall behold
thy face in righteousness: || I shall be sati
fy'd when that || thy Image shall awake. ||

ILLUSTRATIONS on the XVII. PSALM.

IT has the same Subject as the X Psalm; 'Tis a Pray
directed against the same wicked men. Compa
the 14th verse — with the fate of *Antichrist*. M
XXIV. 17.

4 q. d. 'I know what Men are apt to do in su
'Circumstances. But the respect I bear to thy Co
'mandments, hath preserved me from those Murd
'rous Practices, which the Violent Man would ha
'attempted. [See 1 *Sam.* XXVI. 8.] The *Patrici*
Paraphrase.

8 'Tis our SAVIOURS Allusion, *Mat.* XXIII. 3

13 Some read it, *by thy Sword.* Others, By t
Sword, suppose the *Ark* to be meant, which was as t
Sword of God for the Defence of *Israel*, and the Offer
of their Enemies. The Psalmist prays, they say, f
the *Deliverance* of that, as for his own *Soul*.

14 *Metals* and *Jewels* are, as the Jewiſh Expoſitor ...tes, the *hidden Treaſure*; hidden in the Earth.
15 Is not *Alms-giving* a conſiderable Article of *...ghteouſneß?* 'Tis all over the Bible call'd ſo, and ... weighty and obvious Reaſons. 'Tis oppoſite here, the ſpirit and conduct of the *Men of this World*, who ...at they don't ſpend on their own Bellies, are ſtudious ...leave all the reſt unto their *Children*. The Ancient ...brews have a report concerning *David*, That he gave ...*ns* to the Poor every day; uſing theſe Words, *I ...ll behold the Face of God in righteouſneß.* But ...*Meſſiah* is the *Face* of God——may we get into ...s *Righteouſneß*! Hebr. *When it ſhall awake.*] The ...ſurrection of the *Meſſiah* (and ſo His Death *is fore-*...*d.*

PSALM XVIII.

...*the Chief Muſician. A Pſalm of David the Ser-*...*vant of the LORD, who ſpake unto the LORD, the words of this Song, in the day that the LORD delivered him from the hand of all his Enemies, and from the hand of Saul.*

O Thou ETERNAL God, I will ‖ love Thee, my Fortitude. ‖
2 Th'ETERNAL God my ſtone-defence; ‖ ...y Tower too is He; ‖ And He is my deli-...erer; ‖ He is my mighty God; ‖ He is my ...ock; in Him I'll hope; ‖ He is to me a ...hield; ‖ And He is that ſtrong horn where-...n ‖ all my ſalvation lies: ‖ He is that high ...lunition where ‖ my whole protection lies. ‖
3 I'll call on the ETERNAL God, ‖ who's ...orthy to be prais'd; ‖ So I ſhall reſcued ...e from thoſe ‖ that are my Enemies. ‖

4 The very grievous cords of Death || e
compaſs'd me about ; || and torrents of i
piety || gave terrors unto me, ||

5 The very grievous cords Hell || abo
ſurrounded me ; || ſnares of a deadly tende
cy || ſtop'd me on ev'ry ſide, ||

6 In my ſad anguiſh I did call || on t
ETERNAL God ; || and with my voice
made a cry || to Him that is my God. || H
from the Temple where He dwells || d
hearken to my voice ; || and my cry came b
fore His Face ; || *it came* into His Ears. ||

7 Then the Earth ſhook, and trembl
ſore ; || and of the mountains then || we
the foundations mov'd and ſhock'd ; || b
cauſe He was diſpleas'd. ||

8 Out of His noſtrils went a ſmoke,
and fire out of His mouth, || *this* did devou
coals were by Him || kindled into a flame.

9 The Heavens alſo He bow'd down ;
and He made His deſcent ; || A cloudy dar
neſs then there was || under His feet di
play'd. ||

10 Upon a Cherub then He rode, || an
flew with *wondrous* wings ; || yea, He fle
ſwiftly on the wings || of the Spirituo
Wind. ||

11 Darkneſs He made His ſecret place ;
ſurrounding darkneſs was || His Tent ; dar
neſs of waters *with* || clouds which do cloat
the skies, ||

12 Thr

12 Thro' the illuſtrious brightneſs which|| ere was before Him then,|| His thick clouds ſs'd away ; there were || Hail-ſtones and als of fire. ||

13 And the ETERNAL God did in || the eavens thunder forth ; || And the moſt gh utter'd His voice, || Hail-ſtones and als of fire. ||

14 Yea, He did ſend His Arrows forth ; || d ſo He ſcatter'd them. || His Lightnings o He darted forth,|| and did diſcomfit them.||

15 The channels of the waters then || were idently ſeen ; || and the foundations of the orld || plainly diſcovered. || Becauſe of thy reatning rebuke|| O thou ETERNAL God; || cauſe thy wrathful Noſtrils did || cauſe a rce wind to blow. ||

16 He from above did *then* ſend down ; || did lay hold on me ; || He from the ghty waters *then* || did ſafely draw me t. ||

17 From my ſtrong adverſary He || did ſo liver me ; || and from my haters ; for they ere || too powerful for me. ||

18 They did prevent me in the day || o calamity ; || But the ETERNAL God s He || whom I did ſtay upon. ||

19 And He did bring me forth into || a ace of large extent ; || He did deliver me cauſe || He took delight in me. ||

20 Th

20 Th' ETERNAL God rewarded me
after my right'ouſneſs; ‖ after the cleanne
of my hands ‖ He recompenced me. ‖
21 For I did well obſerve the ways ‖
the ETERNAL God; ‖ and I did not de
wickedly ‖ with Him that was my God. ‖
22 For all His Judgments theſe we
what ‖ I had before me ſtill; ‖ His Inſtit
tions alſo I ‖ did not remove from me. ‖
23 I was one of integrity ‖ *in all my wa*
with Him; ‖ And carefully I kept my ſel
from mine iniquity. ‖
24 Th' ETERNAL now rewarded me
after my right'ouſneſs; ‖ after the clea
neſs of my hands, ‖ which was before H
Eyes. ‖
25 Thou wilt with him that's merciful
ſhew thy ſelf merciful; ‖ with him that
an upright one ‖ Thou'lt ſhew thy ſe
upright. ‖
26 With one that is well purify'd ‖ thou
ſhew thy ſelf as pure; ‖ But with one th
is obſtinate, ‖ thou'lt be inflexible. ‖
27 Becauſe to humbled people thou
wilt a Salvation grant: ‖ But *thoſe who ha*
xalted eyes ‖ *are whom* thou wilt abaſe. ‖
28 Becauſe my candle thou wilt mak
with glory to ſhine forth; ‖ Th' ETERNA
God, my God gives light, ‖ in darkneſs *w*
e. ‖

29 I

29 Becauſe by Thee I have broke through ‖
oop of armed ones; ‖ and by my God I
ſtly have ‖ leap'd over an high wall. ‖
30 For God, perfect's His way; the Word ‖
the ETERNAL God ‖ is a tried *Word*,
is a Shield ‖ to all that hope in Him. ‖
31 For who *can be eſteem'd* a GOD, ‖ but
ETERNAL One? ‖ And who but He that
ur GOD, ‖ can be a Rock to us? ‖
32 This GOD girds me with fortitude, ‖
l perfect makes my way. ‖
33 He makes my feet like thoſe of Deer, ‖
l makes me ſtand in heights. ‖
34 He does inſtruct my hands unto ‖ the
nagement of War, ‖ ſo that a Bow of hard-
l ſteel ‖ is broken by my arms. ‖
35 And thou of thy ſalvation haſt ‖ be-
w'd on me the ſhield; ‖ and thy right
nd hath held me, and ‖ thy meekneſs
atned me. ‖
36 Thou haſt vouchſaf'd enlargement to ‖
goings under me, ‖ ſo that my footſteps
thy ways ‖ weakly have not declin'd. ‖
37 I have purſu'd my enemies, ‖ and over-
ken them; ‖ neither did I return again ‖
til they were conſum'd. ‖
38 I've wounded them, ſo that they were ‖
t able to ariſe; ‖ they proſtrate fell un-
r my feet, ‖ *which trod upon their necks*. ‖
39 For thou with mighty fortitude ‖
haſt

haſt girded me for War ; ‖ ſuch as roſe
againſt me thou ‖ haſt bow'd down under m
40 And thou haſt given me the necks ‖
theſe my enemies ; ‖ Thoſe alſo who ha
hated me, ‖ I have deſtroyed them. ‖
42 Then I did beat them very ſmall, ‖
duſt before the wind ; ‖ I brought them lo
like to the dirt ‖ which lies about t
ſtreets. ‖
43 Thou'ſt ſav'd me from the peopl
ſtrifes, ‖ plac'd me the nations head ; ‖ t
people whom I have not known ‖ ſhall
my ſervants *now*. ‖
44 At hearing the report of me ‖ th
have obeyed me ; ‖ the children of the ſtra
ger have ‖ diſſembled unto me. ‖
45 The children of the ſtranger have
quite withered away ; ‖ and they have wi
much trembling come ‖ out of their hidd
caves. ‖
46 Th' ETERNAL is the living One:
and bleſſed be my Rock ; ‖ And now exalte
let the God ‖ of my ſalvation be. ‖
47 It is the mighty God who grants
revenges unto me ; ‖ And it is He who do
ſubdue ‖ the people under me. ‖
48 He ſaves me from mine enemies ; ‖ fro
my invaders thou ‖ doſt alſo lift me, tho
doſt pluck ‖ me from the violent Man. ‖
49 Therefore I will give thanks unto

The

ee, O ETERNAL God, ‖ among the Na-
ns, and I will ‖ ſing praiſes to thy Name.‖
o Great makes He the ſalvation of ‖ His
ig ; and kindneſs ſhows ‖ unto His
RIST ; to David and ‖ his ſeed for ever-
re. ‖

LUSTRATIONS on the XVIII. PSALM.

IS the Song of the *Meſſiah* on His Victory over *Antichriſt*.

Arnobius has a Gloſs of Practical Piety. When come to this, that all our *Loves* are ſwallowed up this, *I will Love Thee, O Lord*; Then we are y *delivered from the hand of all our Enemies*, that ſay, *Our Vices*; *and from the hand of Saul*, is to ſay, The Prince of this World.

The Reſort of *David* had been to *Caves* & *Lurk-Places*, and *Fortreſſes*, and *Strong Holds*, and *ks*, and impregnable *Forts*, and high *Mountains*. now unto none of theſe does he aſcribe any thing. all aſcribed unto GOD.

5 When accompliſhed ? If *David* made the ſtate of Church of *Iſrael* his own (as every Ruler ſhould!) hat Church had theſe things done for it in its Deli-nce out of *Egypt*, and in ſome following Di pen-ons. But remember, here is a *Prophecy* as well as iſtory!

6 Conſider now, *Moſes* as a Type of our SAVIOUR.

3 q. d. 'How unjuſtly ſoever my Enemies dealt th me, I would not imitate them ; Tho' I could t hinder *their's*, I kept my ſelf from *mine* Iniquity. the *Patrician* Paraphraſe.

9 *Arnobius* applies it unto the Souls going out of Body in Death. *Chriſtian*, pauſe upon it!

4 *Auſtins* Gloſs upon it is ; *Intentio bonorum Ope- in illo fuit indefatigabilis.*

40 An Alluſion to *Joſh.* X. 16.

43 Hopes for *Americans!* Our Saviour as *Man*, ſeen and known, *Aſians*, *Africans*, *Europeans*.

44 *Aben-Ezra* takes it ſo; They ſhall be ſo *Lyars*, in the Promiſes they made unto themſelves obtaining Victories.

PSALM XIX.

To the Chief Muſician. A Pſalm of David.

1 THE Heavens, they declare abroad ‖ t Majeſty of God; ‖ and the expa ing Firmament ‖ ſhews forth His Han work. ‖

2 Day unto day moſt copiouſly ‖ utters *us* a ſpeech; ‖ Night unto night inſinuat the things that we ſhould know. ‖

3 There is not any ſpeech *on Earth*, ‖ r words us'd *any where*, ‖ where the loud vo utter'd by them ‖ may not be plainly heard

4 Their line is gone thro' all the Eart and to the very end ‖ of the whole habital World, ‖ the words which they do ſpeal In them He ſets the Sun a Tent: ‖

5 And he goes Bridegroom like ‖ from Bride chamber, glad as one ‖ ſtrong for run a race. ‖

6 He goes out from one end of Heaven and rolls to t'other ends; ‖ and there's n any thing that is ‖ hid from the heat there

7 Perfect is the ETERNAL's Law

C

verting of the Soul ; ‖ Th' ETERNAL's
timony's ſure, ‖ making the ſimple wiſe. ‖
Right the ETERNAL's ſtatutes are ‖ re-
cing of the heart; ‖ Pure the ETERNAL's
cept is ‖ enlightning of the eyes. ‖
The Fear of the ETERNAL's clean, ‖
ng perpetually ; ‖ Th' ETERNAL's
gments are the truth, ‖ all alike juſtify'd. ‖
o Deſirable much more than Gold, ‖ yea,
much ſolid Gold; ‖ Than honey alſo
eter much, ‖ or dropping honey-comb. ‖
11 Thy Servant he moreover is ‖ admo-
ed from them; ‖ in the exact keeping
hem ‖ there is a great Reward. ‖
12 His errors, who can underſtand ?
nſe me from ſecret ſins. ‖
13 Reſtrain thy Servant alſo from ‖ what
preſumptuous crimes : ‖ Let them not
r me prevail ; ‖ then ſhall I be compleat: ‖
, I from much tranſgreſſion ſhall ‖ therein
urify'd. ‖
14 The words proceeding from my mouth ‖
Vorſhipping of Thee, ‖ yea, and the thought
ich in my heart ‖ *Thou ſeeſt* I meditate; ‖
theſe to good acceptance be ‖ before thy
rious Face, ‖ O Thou ETERNAL God,
Rock, ‖ and my Deliverer. ‖

LUSTRATIONS on the XIX. PSALM.

Onſider *Rom.* X. 18. and you'l ſee what the Pſalm is to be referr'd unto.

1 All

1 All Nations have made their Deductions from *Works* of God, and particularly from what they saw the *Heavens*, That there is a GOD. The Quotat would fill many Volumns.

5 How did the Ancients apply it? *Auſtin* ſhall wer for them. *Conjugatum carni humano Verb proceſſit de utero Virginali.* But methinks I ſee Grand Revolution which concludes our Bible coming I ſee the Marriage of the *Lamb*, and our Bright VIOUR proceeding to that *Wedding*, for which H to return unto us. *Then* will there be an Accompl ment of what the Pſalm goes on to celebrate. *Word* of GOD will then have its tranſcendent effic The Glorious Vertues and Effects of the Divine Wo on thoſe who are made *New Creatures* by it, will t appear, with a moſt aſtoniſhing Luſtre, to all the Wo

7 The Pſalmiſt paſſes from the *Sun* to the *Law!* *Kimchi* makes a notable *Compariſon* between the with as notable a *Diſſimilitude*, wherein the *Law* the advantage. R. *Saadiah*, ſuppoſes that Word Tranſition, *ſaith*, to be underſtood here. *The S ſaith, The Law of the Lord is perfect.* But, O Let the Reſemblance of our SAVIOUR to the SU be proſecuted here. The *Sibylline* Oracle was, C *ſhall ſend a King from the Sun, who ſhall make peace over the Earth.* Pagans therefore looked for a Sa our, to come from the *Sun.* But our Apoſtle *Jam* tells us, That our Good is to be expected in a SAV OUR, who is the *Sun of Righteouſneſs.*

14 In the *Midraſh Tillin*, there is this Gloſs up it; *may they be written for Poſterity.* 'Tis well f us that they have been ſo.

PSALM XX.

To the Chief Muſician. A Pſalm of David.

MAY the ETERNAL in a Day || of Trouble anſwer thee ; || The Name Jacobs God, may that || *then* ſet thee up on gh. ||

2 May He afford thy help *to thee*, || from : *moſt* holy place ; || and with ſupports m Zion *ſent* || may He now ſtrengthen ee. ||

3 May He remember kindly all || th' ob- ions thou doſt make : || May He declare t He accepts || of thy burnt Sacrifice. || ah. ||

4 May He give Bleſſings unto thee || ac- ding to thy heart : || And may He now ompliſh for || thee all that thou wouldſt re. ||

5 In thy Salvation we'll rejoyce || and in Name of our God || Banners we'll raiſe ; thy deſires || may the ETERNAL grant. ||

6 Now know I the ETERNAL God || ſaves Anointed One ; || He'll hear him from holy Heaven ; || His Right hand ſaves h pow'rs. ||

7 In Chariots ſome *confide*, and ſome || in rſes ; But for us, || The Name of JEHO- H OUR GOD, || we will remember that. ||

8 Theſe are compelled for to ſtoup, || and y are fallen down : || But we are raiſed again, || and we do ſtand upright. ||

9 O Thou ETERNAL One, Do thou ||

grant thy Salvation now. || Let the Ki
hear us in the day || when ever we ſhall cal

ILLUSTRATIONS on the XX. PSALM

1 ARnobius here ſees the Acclamations of the Chu
to our SAVIOUR, going to dye on the Cro
Yea, *Aben Ezra* teſtifies, That the *Jews* themſel
apply the Pſalm to the *Meſſiah*.

Why, *The God of Jacob?* *Jacob* was the Patria
remarkable for this, That *God had heard him in*
day of Trouble. The *Midraſh Tillin*, here quo
thoſe Words of *Jacob*; Gen. XXXV. 3. *The God w*
anſwered me in the Day of my Diſtreſs.

PSALM XXI.

To the Chief Muſician. A Pſalm of David.

1 IN thy ſtrength, O ETERNAL God, || t
King does much rejoyce; || and He
thy Salvation doth || triumph how glorioufl
2 Thou haſt afforded unto him || wh
was his heart's deſire; || and thou haſt r
witheld from him || the utterance of
lips. || Selah. ||
3 For with the Bleſſings of the Goo
Thou haſt prevented him: || Thou haſt i
poſed on his head || a crown of ſolid Gol
4 He asked life of thee; thou didſt ||
ſtow it upon him; || A length of days
tended to || Ages that never end. ||
5 His Glory how magnificent || in t
Salvation 'tis! || Honour and Majeſty
what || thou haſt upon him put. ||

6 Becauſe to be Bleſſings thou haſt ‖ ſet
m for evermore ; ‖ Thou haſt made him
r to rejoyce ‖ with joy before thy face. ‖
7 For that the King does place his hope ‖
the ETERNAL One ; ‖ and in the grace
the moſt High ‖ he never ſhall be mov'd. ‖
8 Thy hand ſhall apprehend all thoſe ‖
at are thine enemies ; ‖ thy right hand
ch ſhall apprehend ‖ as haters are of thee. ‖
9 Thou'lt make them as a fiery oven ‖ in
e times of thy wrath : ‖ Th' ETERNAL in
s great wrath will ‖ ſwallow them wholly
. ‖ And the fire *that ſhall flame from thence* ‖
ll quite devour them all. ‖
10 Their fruit from Earth thou'lt waſte,
d from ‖ the ſons of Men their ſeed. ‖
11 Becauſe againſt thee they have ſtill ‖
tended what is ill : ‖ They have con-
ved a device ; ‖ *but* more than they could
. ‖
12 Thou ſhalt ſet them all but as one ‖
turning of the back ; ‖ *Arrows* thou ſhalt
on the ſtrings ‖ againſt the face of them. ‖
13 O thou ETERNAL One, Do thou ‖
lt thy ſelf on high ‖ in thine own ſtrength ;
we will ſing ‖ and praiſe thy mighty pow'r. ‖

ILLUSTRATIONS on the XXI. PSALM.

Chriſtian, Behold the *Meſſiah* ; His Kingdom, and the Judgments of GOD upon His Enemies. Come Dan. VII. and XI.

3 *Munſter* ſays, it alludes to the crown taken fro the *Ammonites*. 2 Sam. XII. 30.

8 It is an ancient Obſervation, and indeed a Curioſity That when the *Right Hand* of God is mentioned, it usually with an eye to what He will do in the *Futu State*, in *another World*, in *the Eternity* that is take place when *this preſent time* comes to an en *Save by thy Right Hand*, is a Prayer for *Etern* Salvation. *Pleaſures at the Right Hand* of GO are thoſe of *Eternal* Happineſs. *Wiſdom* with *Leng of Days in the Right Hand*, has *Eternal* Bleſſing Thus here. 'Tis *Gregories* Note; *Hoſtes Dei* — The Enemies of God may enjoy the Good things of t *Left Hand*, in *this* Life; But in that which is *come*, they ſhall be diſtinguiſhed and extinguiſhed.

PSALM XXII.

To the Chief Muſician. Upon Ajeleth-Shahar. A Pſalm of David.

1 MY God, my God, O for what cauſe haſt thou forſaken me? ‖ Why a thou ſo far from my help? ‖ from the wor of my cry? ‖

2 By day I cry'd to thee, my God; ‖ a ſtill thou heareſt not. ‖ Yea, in the nigh *cry again*, ‖ and do not hold my peace. ‖

3 But thou art holy; ſtill thou doſt ‖ Iſrael's praiſes dwell. ‖

4 Our Fathers hop'd in thee; they hop'd and thou didſt reſcue them. ‖

5 They unto Thee did make their cry and were delivered; ‖ in Thee they did repo their hope, ‖ & were not put to ſhame. ‖

6 But I *am treated* as a Worm, ‖ and not
Man of worth ; ‖ I'm the reproach of Men,
d I ‖ am ſtill the peoples ſcorn. ‖
7 All that do caſt their eyes on me ‖ do
t laugh me to ſcorn ; ‖ they ſhoot out with a
offing lip ;‖ they ſhake the head with ſcoffs.‖
8 He lean'd on the ETERNAL One ‖ for
deliver Him ; ‖ Let Him now reſcue Him,
cauſe ‖ He does delight in Him. ‖
9 Becauſe that thou art He who did ‖
tract me from the Womb ;‖ Thou didſt
uſe me to hope, *while I* ‖ *hung* on my Mo-
er's Breaſts. ‖
10 *Yea*, even from the very Womb, ‖ I upon
nee was caſt ; ‖ E'er ſince my Mother
ent with me, ‖ Thou art my mighty God.‖
11 O do not thou withdraw unto ‖ a
ſtance far from me ; ‖ for there's diſtreſſing
uble near ; ‖ for there is none to help. ‖
12 Many Bulls compaſs me, the ſtrong ‖
Baſhan me ſurround. ‖
13 They gap'd on me ; a Lion ſo ‖ rav'ning
d roaring would. ‖
14 Like water am I pour'd, and all ‖ my
nes are out of joynt ; ‖ my Hearts like
ax ; in the midſt of ‖ my bowels 'tis
ſolv'd. ‖
15 My ſtrength is like a potſherd dry'd, ‖
d my tongue joins my jaws : ‖ and thou
ſt brought me down into ‖ the duſt where
the dead. ‖

16 For dogs have compaſs'd me: a rout ‖ wicked me beſet; ‖ My hands they and m feet have dug, ‖ ev'n as a lion would. ‖

17 My bones I may tell all of them; they look and ſtare on me. ‖

18 My Cloaths they part among then ſelves, ‖ and on my Robe throw lots. ‖

19 But, O ETERNAL One, Be not ‖ tho far eſtrang'd from me. ‖ O thou that art m ſtrength make haſte ‖ with ſuccour unto me

20 Save my Soul from the Sword; fro the ‖ Dogs paw my Only one. ‖

21 From lions mouth ſave me, and hear me from the Wild-Goats horns. ‖

22 I will declare thy Name to thoſe that are my Bretheren; ‖ I will thee in th middeſt of ‖ the Congregation praiſe. ‖

23 Who fear th' ETERNAL God, prai Him; ‖ all you of Jacob's ſeed, ‖ glorif Him; and fear Him all ‖ you ſeed of Iſrael

24 For He hath not deſpis'd, nor loath'd th' abaſement of the poor; ‖ nor hath H hid His face from him, ‖ but heard his c to Him. ‖

25 In the Great Congregation now ‖ fro Thee ſhall be my praiſe; ‖ Before ſuch do fear Him now ‖ I will perform my Vows.

26 The poor ſhall eat, and have enough They'l praiſe th' ETERNAL God, ‖ who ſee for Him; your heart ſhall live ‖ to a Eternity. ‖

27 A

27 All the Worlds bounds remembring
ll ‖ turn to th' ETERNAL God ; ‖ and
the Nations all the Tribes, ‖ bow down
ore His face. ‖
28 For unto the ETERNAL God ‖ the
gdom doth belong ; ‖ and He ſhall be the
vernour ‖ among the Nations *all*. ‖
22 All the fat ones of Earth have eat, ‖
l they have bowed down ; ‖ all who go
wn unto the duſt ‖ have bow'd before His
e ; ‖ ev'n *every one of them* that can't ‖
ke his own Soul to live. ‖
30 A ſeed ſhall ſerve Him, to the Lord ‖
eneration deem'd. ‖
31 They ſhall come, and they ſhall de-
re ‖ His rlghteouſneſs unto ‖ a People
t ſhall be begot, ‖ that 'tis what He
h done. ‖

USTRATIONS on the XXII. PSALM.

Ijeleth Haſhachar, ſome read, *The Morning Star.*
Compare *Rev.* XXII. 28.
Is not the *Meſſiah* worthy of our Praiſes ? Be-
, In Him GOD *Inhabits* as His *Holy of Holies.*
Heb. The *Red Worm.* Compare *Iſa.* I. 18. the
e Word is uſed for our *Crimſons Sins.* Think
ſurpriſe! *Nazianzen* obſerves, Our Saviour is
pared unto the weakeſt things ; A *Worm*, a *Lamb* :
Devil is compared unto the ſtrongeſt—A *Lion*, an
ned One. Yet our Saviour is too hard for the Devil.
Arnobius has a fine Thought, *Edent corpus ejus*
peres ſpiritu, ut ſatientur.
—*Munſter* does well to refer it unto the *Dead.*

PSALM XXIII.

A Psalm of David.

1 MY Shepherd is th' ETERNAL God
I shall not be in [**any**] want: ||
2 In pastures of a tender grass || He [**ever**
makes me to lie down: || To waters of tra
quillities || He gently carries me, [**along.**
3 My *feeble and my wandring* Soul || H
[**kindly**] does fetch back again; || In th
plain paths of righteousness || He does lea
[**and guide**] me along, || because of th
regard He has || [**ever**] unto His *Glorio*
Name. ||
5 Yea, when I shall walk in the Vale ||
the dark [**dismal**] shade of Death, || I
of no evil be afraid, || because thou [**ever**
art with me. || Thy rod and thy staff, the
are what || yield [**constant**] comfort unto m
5 A Table thou dost furnish out || rich
[**for me**] before my face. || 'Tis in vie
of mine Enemies; || [**And then**] my he
thou dost anoint || with fatning and perfumi
Oil: || my cup it [**ever**] overflows. ||
6 Most certainly the thing that is || Goo
with [**most kind**] Benignity, || *This* a
the days that I do live || shall [**still an**
ever follow me; || Yea, I shall dwell, * a
Sabbatize, || even to [**unknown**] leng
of days, || *Lodg'd* in the House which do
belong || to [**Him who's**] the ETERNA
God, ||

LUSTRATIONS on the XXIII. PSALM.

Behold, the Confidence of the Church under the Conduct of the *Messiah*: He says, Joh. X. 11. *I am the Good Shepherd.* The Prophets have taught how to apply the Psalm. See *Isa.* XL. 10. *Jer.* XXIII. *Ezek.* XXXIV. 11, 23. And so have the Apostles, 1 *Pet.* 25. and V. 4. *Heb.* XIII. 20.

—And, *Christians*, Why should not you find in r Secular Employments, the Occasions of Divine, vout, Heavenly Reflections! *David*, a *Shepherd*, is by *Shepherdy*, to think on the Heavenly *Shepherd*. *Drusius* will have *David* now to think of *Samuel's* binting of him.

Good, and *Benignity* are Names of the *Messiah*. *ristian*, Thou knowest why He should be called so. the *Luminous Cloud*, which like a Pillar did follow Church in the Wilderness, there was a marvellous fence of the *Messiah*. May not this be here pointed The *Shelter* which this *Pillar* gave, was that of *House*. With some eye to that *Moses* might say, lm. XC. 1. *Thou hast been our dwelling place.*

PSALM XXIV.

A Psalm of David.

TO the ETERNAL God, the Earth ‖ and what fills it belongs; ‖ the habable World, and all ‖ that do inhabit it. ‖
2 For the foundations of it He ‖ hath laid on the Seas; ‖ and He hath firmly fixed ‖ against the rolling floods. ‖
3 Who shall ascend into the Mount ‖ of

of the ETERNAL God? And who is it sh
stand in the ‖ place of His Holiness? ‖

4 One that is clean in hands, but the
One that is pure in heart; ‖ who don't
ceive his Soul in vain, ‖ nor swear dece
fully: ‖

5 This Man the Blessing shall receiv
from the ETERNAL God; ‖ and Righteou
ness shall from the God ‖ of his Salvati
have. ‖

6 This is the Generation of ‖ them th
seek Him aright; ‖ even of them that se
thy face: ‖ Jacob is such as these. ‖ Selah

7 Lift up your heads, O Gates, and be
lift up, O lasting Doors; ‖ and so the Ki
of Glory will ‖ now make His entry there

8 Who is the King of Glory? 'Tis ‖ J
HOVAH strong and great: ‖ 'Tis the ETE
NAL God who is ‖ in War a mighty one.

9 Lift up your Heads, O Gates, and be
lift up, O lasting Doors; ‖ and so the Ki
of Glory now ‖ will make His entry there

10 Who is the King of Glory? 'Tis
JEHOVAH Tzebaoth: ‖ *'Tis the ETERNA*
Lord of Hosts, ‖ the King of Glory's HE. ‖

ILLUSTRATIONS on the XXIV. PSALM

SUppose the People now attending the Removal
the *Ark* unto *Zion*, with extraordinary Solemnit
They are Exhorted now to practise the most *Substa*
ti

together with their *Ceremonial* Piety. The Ascent
ur Saviour, was represented in that Solemnity; and
here he Propheſied.
e Hebrews did uſe to Sing the Pſalm on the *Firſt*
of the Week. And the LXX add a Title of that
ortance. Doubtleſs (as Dr. *Patrick* expreſſes it)
uſe their Wiſe Men ſaw here a Prophecy of
IST, whoſe firſt ſtep unto the Throne of His
y, was on the *Firſt Day of the Week.*
it it is urged by Dr. *Allix*, that the Return
ur Saviour may be as much conſidered here; and
coming in His Kingdom.
he Pſalm contains the Characters of thoſe who
be admitted into it. That expreſſion, *In War a*
hty One; ſuppoſes His Enemies to be vanquiſhed.
pare, *Rev.* XIX. 6.
Surely, He that employs a *Soul* only in the mean
vile purpoſes of impiety, *Receives a Soul in vain.*
O you, who do nothing for the Souls committed
your Charge; is not this your Character too!
9 *Twice opened!* Firſt for thy SAVIOUR, and
for thee, O Believer, who art a Follower of Him.
0 *In War a Mighty One*; Omitted in the Repe-
n: *Aben Ezra* ſay, Becauſe in the Days of the
iah, Men are to *beat their Swords into Plow-*
s.

PSALM XXV.

Of David.

1 Thou ETERNAL God, To Thee || I do
lift up my Soul. ||
2 My God, I put my truſt in thee; || let
not be aſham'd. || Let not my Adverſaries
ve || a triumph over me. ||

3 Yea,

3 Yea, all of them that wait on the
let them not be aſham'd. || Let be aſhan
thoſe who do || tranſgreſs without a cau
4 O Thou ETERNAL God, ſhew me ||
ways, teach me thy paths. ||
5 Make thou me in thy truth to walk
And teach me; for thou art || the God
my Salvation; I || wait on thee all the da
6 Remember, O ETERNAL God, || w
thy kind bowels are; || and what thy bo
ties are; for they || have ever been of ol
7 Sins of my youth remember not, ||
my vile treſpaſſes: || But, Oh! according
thy Grace || do thou remember me. || O th
ETERNAL God, Do this, || even for t
Goodneſs ſake. ||
8 Th' ETERNAL's Good and Righ
therefore || Sinners He'll teach the way. |
9 The humbled meek ones He will hel
with judgment for to walk; || and He t
humbled meek ones will || inſtruct what
His way. ||
10 All the paths of th' ETERNAL ar
Mercy and Truth to thoſe || who keep H
Covenant, and *mind* || His Teſtimonies the
11 For the ſake of thy *Glorious* Nam
O Thou ETERNAL God; || Pardon t
mine iniquity; || becauſe that it is great.
12 Who is the Man that has the fear ||
theETERNALGod? || He'l thoroughly inſtr
him in || the way that he ſhould chuſe. ||

3 His Soul ſhall ſpend the Night in reſt,‖
1 what is good *Above*; ‖ and then his
l ſhall take as heirs ‖ the Earth *he leaves*
em. ‖
4 The ſecret of th' ETERNAL is ‖ with
n that have His fear, ‖ and 'tis His Co-
ınt that He ‖ will make them for to
w. ‖
5 Mine eyes continually are ‖ to the E-
RNAL God; ‖ Becauſe 'tis He that ſhall
g forth ‖ my feet out of the ſnare. ‖
6 O turn thou unto me, and have ‖ thou
cy upon me; ‖ for I am in a lonely caſe,‖
an afflicted one. ‖
7 The anguiſhes of my Heart have ‖
atly enlarg'd themſelves; ‖ O do thou
ng me out of all‖ my ſore vexatious grief's‖
8 On my affliction, O look down, ‖ and
my labouring pain; ‖ and let thy pardon-
mercy reach ‖ to all my treſpaſſes. ‖
9 Look down upon my Enemies ‖ for they
multiply'd; ‖ and 'tis with hatred full
'age ‖ that they have hated me. ‖
0 Into thy keeping take my Soul, ‖ and
! Deliver me; ‖ Let me not be
am'd, for I ‖ have put my truſt in thee. ‖
1 Let an entire Integrity ‖ and exact
ſtitude, ‖ be my preſerver; for that I ‖
waiting ſtill on thee. ‖
2 O GOD who art the Judge of all, ‖

Do

Do thou redemption give ‖ unto thine Il
from all ‖ the Troubles *now* on him. ‖

Illustrations on the XXV. PSAL

'TIS the first of the *Alphabetical Psalms*. *Acro*
were of much esteem in Antiquity. But t
times the strength of the Inspiration might inte
the method. Or, a Letter may be dropt for c
now unknown to us. There were Examples of it
Mr. *Jenkins* observes) among the Greek Poets.

8 Is it not an Allusion to the care used of Old, a
the ways to the *Cities of Refuge?* My Jewish Ex
tors tell me so.

13——When the *Offspring* of a Godly Man,
entring upon the *Earthly Inheritance*, which, at
Death, he leaves unto them, *Then* the *Soul* of
Man, is lodged with *the Good One* (Christ,) o
the *Good Place* (Heaven,) or in Goodness itself ;
Happiness. The *Immortality* of the *Soul* is
asserted. This Hint I had from Dr. *Alting* the Y
ger. But, *Arnobius* finds another and a better E
for the Seed of the *Messiah*.

PSALM XXVI.

Of David.

1 ETERNAL, Judge me, for I've walk
in my integrity ; ‖ and on th' ETE
NAL God I've hop'd ; ‖ I shall not stag
now. ‖

2 O thou ETERNAL God, Do tho
throughly examine me ; ‖ and make a tr
of me ; try ‖ my reins, and *try* my heart.

3 Beca

Becauſe thy loving kindneſs is‖ always
ore mine eyes ; ‖ and I have carried on
walk ‖ in thy *directing* truth. ‖
I have not choſe my ſeat with Men ‖
vain temerity ; ‖ nor have I entred
ncils with ‖ Men that put on a mask. ‖
Th' Aſſembly of malignant Men ‖ is that
ch I do hate ; ‖ and I will never ſit with
h ‖ as are ungodly ones. ‖
My hands I will be ſure to waſh ‖ in a
n innocence ; ‖ Thine Altar ſo I'll walk
ut, ‖ O thou ETERNAL God, ‖
That I may make for to be heard ‖ with
ankſgiving voice, ‖ and that I may declare
oad ‖ all of thy wondrous works. ‖
O thou ETERNAL, I have lov'd ‖ the
elling of thy Houſe ; ‖ and the place
ere thy Glory has ‖ its Habitation choſe. ‖
O gather not my Soul with ſuch ‖ as
nder on in Sin ; ‖ Nor *take away* my life
h ſuch, ‖ as are the Men of Blood. ‖
o *With ſuch Men* as have in their hands ‖
chievous wickedneſs ; ‖ and their right
ds repleniſhed ‖ with a corrupting gift. ‖
11 But as for me, my walk ſhall be ‖ in
e integrity ; ‖ O do thou now redeem
, and ‖ be merciful to me. ‖
12 My foot hath ſtill perſiſted in ‖ a *con-*
t rectitude ; ‖ I in the Congregations
l ‖ bleſs the ETERNAL God. ‖

ILLUS-

Illustrations on the XXVI. PSAL

3 P*Salmist*, How durst thou have said, *Judge m*
Lord; if thou hadst not also said, *Thy lo*
kindness is always before mine eyes? This Note
very Ancient one.

4 The *Dissemblers* here, *Aben Ezra* says,
Young People who mind none but the *Delights* of
World. The Hebrew Word would favour such
Thought. O *Young People*, consider it.

6 What? Was *David* a *Priest?* Our SAUIOUR
Consider Him speaking here. Yea, *David* might
say. I have not satisfied my self with the ceremony
washing my Hands, before I went unto the offering
a Sacrifice, but I endeavoured sincerely to keep
from all moral and sinful impurities.

9. q. d.—Let me not perish as if I were a Murder

PSALM XXVII.

Of David.

1 HE who to me a Glorious Light, ‖ a
my Salvation gives, ‖ is the ETE
NAL God; *and now* ‖ who is it I shall fea
The strength from whence my Life's ma
tain'd, ‖ is the ETERNAL God; ‖ *And n*
what one is there by whom ‖ I need be t
rify'd? ‖

2 When evil ones, my troublers, wh
were enemies to me ‖ drew near on me,
waste my flesh, ‖ they stumbled & fell dow

3 Against me let an host encamp

ıeart ſhall have no fear; || againſt me let
ar ariſe, || in this I am ſecure. ||
There is one thing I have deſir'd || of the
RNAL God; || This is the thing that I
ſeek, || that I may ever have || my dwel-
, * and my Sabbath too || aſſign'd me, in
Houſe || of the ETERNAL all the days ||
ife ſhall be prolong'd: || That ſo I may
y the view || of the ſweet Beauty in ||
ETERNAL God, and to enquire, || in His
ı Temple ſtill. ||
For in the time of trouble He || ſhall
me in His Tent; || In's Tabernacle's co-
d part; || There ſhall He cover me. || He
exalt me where I ſhall || be ſet upon a
. ||
And now my head's lift up above || all
ſurrounding foes. || So Sacrifices with a
t || I'll offer in His Tent; || I'll ſing, yea,
ll praiſes ſing || to the ETERNAL God. ||
Hear, O ETERNAL God, my voice ||
which I cry *to thee*: || Have mercy alſo
ı me, || and hearken unto me. ||
Seek ye my face; *On hearing this*, || my
t did ſpeak to thee; || Thy face, O thou
RNAL God, || *Thy face now*, I will ſeek. ||
Hide not away from me thy face, || nor
r to decline, || in * or to anger him that
ı ſervant unto Thee. || Thou haſt afford-
clp to me; || O do not leave me *now*; ||

nor yet forſake me, O thou God ‖ whence Salvation comes. ‖

10 My Father and my Mother, when ‖ t have forſaken me, ‖ Then O ETERNAL G thou doſt ‖ take me into thy care. ‖

11 O thou ETERNAL God; do thou ‖ te me what is thy way; ‖ And lead me in path of Right, ‖ for my obſervers ſake. ‖

12 Give me not up unto the will ‖ of foes; for there riſe ‖ falſe witneſſes aga me, and ‖ one who breaths violence. ‖

13 Nevertheleſs, I do believe ‖ for enjoyment of ‖ the Good of the ETERN in ‖ the land of living ones. ‖

14 Look for th' ETERNAL God, and ſtrengthen thy ſelf *in Him* ‖; He ſhall conf thy heart; Again ‖ look for th' ETERN God. ‖

ILLUSTRATIONS on the XXVII. PSAL

4 ENquire, After what? The *Spaniſh* has a G Hint upon it. *Enquire in my Doubts*; direction in the Doubtful Affairs of my Kingdom.

5 *The Secret of the Tabernacle* was the *Holy of lies*. No Man might come there. *Chriſtian*, Is the Voice of thy SAVIOUR to be conſidered h

8 Our Pſalmiſt had been doubtleſs much a Stu in the Book of *Deuteronomy*. Now, See Deut. IV *If thou ſeek the Lord thy God, thou ſhalt find I if thou ſeek Him with all thy heart.*

9 Yea, and remember, O Chriſtian, If thou art left unto an *Angry Impatience* under thy Tryals, will be a Sign, that GOD has not *put thee away*.

Is it not an Allusion to the Journey of *Israel* through Wilderness? When the Three first Squadrons were on, the *Fourth* were to *gather up*, the Sick, and Weak, and the Lame, that had been left behind.

This present World, alas, 'tis rather the *Land of Dying*, than the *Land of the Living*. *Believer*, forwards, look upwards! The Ancients, both & Christians, expounded, *The Land of the Living*, an, *The World to come*. Think on the *New Earth*, Kingdom of our SAVIOUR. Think on *Mat.* V. 3. *Arnobius* notes, That this Verse is the *Anti-* of the Holy Spirit, unto the Saint expressing Expectations.

PSALM XXVIII.

Of David.

TO Thee, O thou ETERNAL God, ‖ I will send forth a cry; ‖ O be not si- Thou my Rock, ‖ *in a withdraw* from ‖ Lest that if thou dost hold thy peace, ‖ *lding Help* from me, ‖ I should be like hem who do ‖ go down into the pit. ‖

Hear what my Supplications speak, ‖ n I do cry to thee; ‖ when I lift up my s towards ‖ thy holy Oracle. ‖

Drag me not with ill Men, nor with ‖ kers of vanity; ‖ who speak peace to t Neighbours, but ‖ mischief is in their ts. ‖

Give them according to their deeds, ‖ as they've ill design'd: ‖ Give them what own hands have wrought; ‖ render n their desert. ‖

4 Becauſe they don't regard the deed
of the ETERNAL God, ‖ nor the work
His Hands; He'l them ‖ deſtroy, and
build up. ‖

6 Bleſſed be the ETERNAL God, ‖
this, becauſe that He ‖ hath kindly hearke
to the voice ‖ my ſupplications had. ‖

7 'Tis the ETERNAL One, who is ‖
ſtrength, and is my ſhield. ‖ On Him
heart has plac'd its hope, ‖ and I am help
ſo. ‖ And *for this very cauſe* my heart ‖ d
mightily rejoyce; ‖ Now with my S
His Praiſes I ‖ will gladly celebrate. ‖

8 Yea, the ETERNAL God to them ‖
their true fortitude; ‖ and of Salvation H
the ſtrength ‖ of His Anointed one. ‖

9 O ſave thy People, and O bleſs ‖ th
thine Inheritance; ‖ Be thou a Sheph
unto them, ‖ and lift them up for ever. ‖

ILLUSTRATIONS on the XXVIII. PSAL

R. *Solomon* ſays, When in the Title of a Pſalm
read only, *Of David*, it intimates, The H
Spirit came ſuddenly on *David*, without the uſe
the uſual means to obtain His Influences. But whe
read, *A Pſalm of David*, it intimates, that he
had uſed means to obtain the Illapſes of the Holy Sp
Behold, here a Prayer for the Faithful, that they
not be joined in Deſtruction with the Followers of
tichriſt; and they hope for Salvation by the *Meſſ*
after that He has deſtroyed that wicked Society.

2 Our *Supplications* have a further *Voice* in th

what iuſt utters the matter of them. *Chriſtian, Prayers*, Do they *ſpeak* thy *Love* to the Glorious D, thy Exaltation of *His Will* above *thy own*, thy *h* in thy SAVIOUR, thy eſteem for *Spiritual ſings* above *Temporal*, and thy *Benignity* towards *Neighbour*, wiſhing as well to him as to thy ſelf? n there is a *Voice* in thy *Supplications*, import- ſuch things as theſe, GOD will hear *it*, and have a t reſpect unto *them*.

Arnobius applies it unto the unbelieving *Jews*, who ot regard the miraculous Works of our SAVIOUR, He even raiſed the Dead, and ſaid, *Believe my ks*.

PSALM XXIX.

A Pſalm of David.

AScribe to the ETERNAL God, ‖ O Sons of mighty ones, ‖ Aſcribe to the E- RNAL God ‖ Glory and Fortitude. ‖

Aſcribe to the ETERNAL God ‖ the our of His Name; ‖ Bow to th' ETER- L God in the ‖ Glory of holineſs. ‖

The Voice of the ETERNAL God ‖ is he Waters *heard*: ‖ The Glorious God nders on great ‖ Waters; JEHOVAH's e. ‖

The Voice of the ETERNAL is ‖ *utter'd* h mighty pow'r; ‖ the Voice of the E- RNAL is ‖ *utter'd* with majeſty. ‖

The Voice of the ETERNAL does ‖ break ars all to ſhivers; ‖ yea, the ETERNAL does break ‖ Cedars of Lebanon. ‖

6 He makes them also for to leap ‖ a
young Calf would do ; ‖ ev'n Lebanon
Sirion like ‖ a son of Wild-Goats *leap.* ‖
7 The Voice of the ETERNAL God ‖ hav
divided them, ‖ He doth strike down w
flaming darts ‖ of a devouring fire. ‖
2 The Voice of the ETERNAL God ‖ d
shake the Wilderness ; ‖ Th' ETERN
makes the Wilderness ‖ of Kadesh for
shake. ‖
9 The Voice of the ETERNAL God ‖ d
make the Hinds bring forth ; ‖ And in
Temple all of His ‖ do speak His Glory the
10 Th' ETERNAL God presides upo
the Flood, *still ruling it* ; ‖ yea, the ET
NAL God sits King ‖ Enthron'd for evermo
11 His People, the ETERNAL God ‖ v
fortify with strength ; ‖ His People
ETERNAL God ‖ will bless with prosp'r
peace. ‖

ILLUSTRATIONS on the XXIX. PSAL

WAS not the Psalm composed by *David*, s
some extraordinary *Lightning* and *Thunder*
Rain ; which had perhaps assisted the Discomfiture
His Enemies? One looks on it as an Exhortation
the Princes of the Earth, to submit unto the re-e
ed Kingdom of the *Messiah*. And the *Voice* here
be the Report of the wonders done in that Ma
Compare, Jer. XXV. 31. *A Noise from the end*
the Earth.

1 Compare, Job XXXVIII. 7. *Munster* notes
T

e is nothing so high and so great, but what is ob-
to the Praises of God.
Piscatorius whom *Luther* cried up as the best
Interpreter of the *Psalter*, and whose Com-
Frankius notes, *Referti sunt Meditationi-*
CHRISTI Magnitudine et Majestate; would
what we read here about, *The Voice of the Lord*,
pared with what the Apostle to the *Hebrews* writes
t, *The quick and powerful Word of GOD*, and
John writes about, *The Word of God by which*
things were created.

But, Oh! Why not the whole World a *Temple*
OD! R. *Moseh* has this Gloss. The *Levites*
se GOD, for His preserving of them from hurt
Thunder.

Aben-Ezra notes upon it; The *Waters* shall
overwhelm the Kingdom of God. Another con-
s this Intimation; The Thunder doth not more
y tear the Trees and the Rocks, than God can break
eces the proudest of Princes.

PSALM XXX.

Psalm. A Song at the Dedication of the House of David.

I THEE, O ETERNAL, I'll extol; || for thou'st exalted me; || and hast not de my enemies || to triumph over me. ||

O thou ETERNAL God, thou art || my l; I unto thee || have made my cry *in Distress*; || and thou hast healed me. ||

Thou, O ETERNAL God, hast brought || Soul up from the pit; || thou hast made to live, that I || descend not to the Grave. ||

4 Sing unto the ETERNAL God, ‖ O
His Gracious Ones; ‖ and praiſe at the
membrance of ‖ His *Glorious* Holineſs. ‖
5 For but a moment's in His wrath; ‖ The
in His favour life: ‖ weeping may w
the Evening lodge; ‖ but in the Morning jo
6 But as for me, this did I ſay ‖ in
felicity; ‖ I ſhall not be remov'd *from then*
to all Eternity. ‖
7 Thou, O ETERNAL, to my mou
giv'ſt by thy favour ſtrength; ‖ Thou *fo*
while didſt hide thy face; ‖ my Trou
then was great. ‖
8 O thou ETERNAL God, to Thee ‖ *I*
did I make my cry: ‖ And unto the ETE
NAL God ‖ I then did ſupplicate. ‖
9 What profit's in my Blood, when I ‖
down into the pit? ‖ The Duſt, ſhall t
acknowledge thee? ‖ Shall it declare
Truth? ‖
10 Hear, O ETERNAL God, and ha
thou mercy upon me; ‖ O thou ETERN
God, Be thou ‖ an helper unto me. ‖
11 My mourning thou haſt turn'd int
tripudiating joy; ‖ Thou haſt put off
ſackcloth, and ‖ with gladneſs girded m
12 Glory ſhall therefore ſing to the
and ſhall not hold its peace; ‖ O Thou
TERNAL God, my God; ‖ Thee I'll fore
praiſe. ‖

LUSTRATIONS on the XXX. PSALM.

THE *House of David* is by the *Midrash Tillim*, understood of, *the Temple*, called *His*, because purposed the Building of it. But, as one Remarks; old, the Joy the Jews will have when the *Tabernacle of vid which is fallen*, shall, according to *Amos*. XI. 11. re-establish'd. Compare the Conclusion of the m, with *Isai*. LX. 1.

— *Drusius* adds this Gloss, *Diu durat*; — It is sting favour, it will *never dye*. As, a *Tree that er dies* is called, *a Tree of Life*. *David* the Jew, the like Paraphrase; *durat tempore multo, et vita ga*.

Dr. *Fuller* notes on it; While a Man is alive, not the *Soul* of the Man, but his *Dust* also praises D; His Body has a share in the Worship of God; Moiety of *Dust* has a Counterpart in our Praising God. After our *Death*, whatever our *Soul* may do, *Dust* has no part in the Service of God, until the urrection from the Dead.

PSALM XXXI.

To the Chief Musician. A Psalm of David.

IN Thou ETERNAL God, I have‖ placed my hope in thee: ‖ Let me not be am'd, O save ‖ me in thy righteousness.‖
2 Kindly to me bow down thine ear; ‖ cue me speedily; ‖ A strong Rock be to ; to save‖ me, a defended house. ‖
3 For thou art He that is my Rock, ‖ and *u art* my defence: ‖ and therefore for thy me sake me‖ lead thou, and be my guide.‖

4 O do thou bring me up out of || the N
which they have laid || in ſecret for me;
that thou || art He that is my ſtrength. ||
5 My Spirit I reſigning do || commit i
thy hands; || Thou haſt redeemed me,
thou || ETERNAL God of Truth. ||
6 I hate thoſe who obſerve what are || l
lying vanities; || But as for me, I place
hope || on the ETERNAL God. ||
7 I in thy mercy will be glad, || and ve
much rejoyce; || for thou haſt look'd u
my grief, || Thou know'ſt my Soul in ſtrai
8 Nor haſt thou ſhut me up into || t
Adverſaries hand; || *But* thou haſt made
feet to ſtand || in a moſt ſpacious place. ||
9 Pity me, O ETERNAL God, || becau
I am in grief; || my Eye, my Soul, do wa
in wrath, || my very belly too. ||
10 For that my life is ſpent with grie
and all my years in ſighs; || thorough
Sin my ſtrength does fail, || and my bo
are conſum'd. ||
11 From all my foes I had reproach, || a
from my neighbours much; || a fear to th
that knew me too, || who fled, ſeeing
abroad. ||
12 I am forgotten like a Man || that's de
and out of mind; || I am become juſt li
unto || a Veſſel that is broke. ||
13 For I from many heard ill fame
fe

was on every ſide; ‖ while they againſt did conſult; ‖ they thought to ſeize my l. ‖

4 But as for me, I did rely ‖ on Thee, E-RNAL God; ‖ This did I ſay, Thou art God ‖ to whom I do adhere. ‖

5 My Times are all at thy diſpoſe; ‖ O thou reſcue me ‖ from the hand of mine mies, ‖ and from my following foes. ‖

6 Upon thy Servant do thou cauſe ‖ thy ntenance to ſhine; ‖ in thy free mercy thou grant ‖ Salvation unto me. ‖

7 ETERNAL, Let me not be ſham'd; ‖ for ave call'd on thee; ‖ Let wicked ones be m'd; Let them ‖ be cut off in the Grave. ‖

8 Let thoſe lips be made ſilent, which ‖ giv'n to falſity; ‖ which ſpeak hard ngs againſt the juſt, ‖ with pride and h contempt. ‖

9 How great's thy Good, which thou them ‖ that fear thee haſt laid up! ‖ ouh'ſt wrought for them that hope in thee, ore the ſons of Men. ‖

10 In th' ſecret of thy face thou hid'ſt ‖ m from the threats of Man; ‖ Thou doſt a Pavilion hide ‖ them from the ſtrife of gues. ‖

11 Bleſſed be the ETERNAL God, ‖ for hath wondrouſly ‖ within a City of de-ce ‖ ſhown mercy unto me. ‖

22 But

22 But I said in my haste, I'm from‖ fore thine eyes cut off; ‖ yet the voice my Prayers thou heard'st, ‖ when I did to thee.‖

23 All ye His gracious ones, Do ye ‖ l the ETERNAL God; ‖ Th' ETERN keeps the faithful, and ‖ pays the pr doer home.‖

24 Be of good courage, and He sha corroborate your heart; ‖ All ye that w an hope do wait ‖ for the ETERNAL Go

Illustrations on the XXXI. PSAL

THE *Haste* of *David*, flying unto the Wilder of *Maon*; [1 Sam. XXIII. 26.] seems to mentioned in the Twenty second Verse of the Psal *I said in my haste.* But, *Christian*, Be sure to hold thy Suffering SAVIOUR here! He died with Fifth Verse of the Psalm in His Mouth.

2 *David* was now in a *Rock*; [1 Sam. XXIII. 2 But, *Lord*, Thou art the only *Rock!*

4 The *Net*. The Treachery of the *Ziphites*, [1S XXIII. 19, 20.]

8 God would not suffer him to be shut up in *K lah*; but by Oracles admonished him how to esca See 1 Sam. XXIII. 7, 9.

19 The Hebrew Word may be rendered *Ex diamet* Dr. *Gell* renders it, Maugre all the *Oppositions* of Sons of Men.

20 To be sheltered from the mischiefs which *c tentious* Men may seek by their false Tongues to br upon us; 'Tis a Blessedness.

21 See, 1 *Sam.* XXIII. 7. 13.

PSAL

PSALM XXXII.

Of David. Maſchil.

1 What the Bleſſings of *the Man* ‖ to
whom Tranſgreſſion is ‖ forgiven;
he Man to whom ‖ Error is covered. ‖
2 O what the Bleſſings of *the Man* ‖ to
om th' ETERNAL God ‖ imputeth not
quity: ‖ and guile's not in his ſpirit! ‖
3 For while that I did hold my peace ‖
bones were waxing old; ‖ and ſo it was
en I did make ‖ a roaring all the day. ‖
4 Becauſe that day and night thy hand ‖
heavy upon me; ‖ my moiſture was
te turn'd into ‖ the Summers parching
t. ‖ Selah. ‖
5 I of my ſinful error made ‖ acknowledg-
nt to thee; ‖ and my impure iniquity ‖ I
not go to hide. ‖ I ſaid, To the ETERNAL
d, ‖ I will confeſs my crimes; ‖ then of
Sin thou didſt remit ‖ the great iniquity. ‖
6 For this each gracious one ſhall pray ‖ to
ee in finding time; ‖ Surely in floods of
ters great, ‖ they ſhall not reach to him. ‖
7 Thou art my hiding place to me; ‖ thou
peſt me from grief; ‖ and with ſongs of
iverance ‖ thou doſt encompaſs me. ‖
8 I'll make thee wiſe, and teach thee in ‖
way which thou ſhould go; ‖ I will
e counſil unto thee; ‖ I'll on thee have
eye. ‖

9 Be n't as the Horſe, or as the Mul
which do not underſtand ; ‖ whoſe mou
with bit and bridle is ‖ held leaſt they
jure thee. ‖

10 There ſhall be many ſorrows to ‖ h
that's a wicked Man ; ‖ But who hopes in
ETERNAL God, ‖ him mercy ſhall ſurroun

11 Be glad in the ETERNAL God, ‖ a
O ye juſt, rejoyce ; ‖ and ſhout with a t
umphing joy, ‖ all ye upright in heart. ‖

ILLUSTRATIONS on the XXXII. PSAL

Maſchil.] Twelve more Pſalms are thus Inti
led. Some take it for an Epithit of the Mat
of Muſic, who inſtructed the Sons of *Korah* skilfu
One ſays, The Felicity of the Penitent and Conver
Jews, and of the Nations join'd with them in the Ki
dom of GOD, is here pointed at. The *Syriac* Ti
ſeems to give a Key to an hidden ſenſe of ſeveral Pa
ges in the Pſalm ; *De Adami Peccato, et Chri
Redemptione.*

1 *Covered.*] The *Law* in the *Ark*, was covered
the *Mercy-Seat* ; So our *Sin* againſt the *Law*, is cove
by the *Meſſiah*, our Great *Propitiatory*.

2 *No guile.*] D. *Kimchi* deſcribes him well ;
that hath a purpoſe, never to return unto the Sin th
he repents of.

3, 4 *Auſtin* will have the *Fever* here complained
to be that of *raging Concupiſcence*. A terrible Obſ
vation ! That Sin keeps a ſtrong and a ſtrange hold
the minds of Men, till it be by a Penitent Confeſſi
repented of.

6 Compare, *Iſai.* LV. 6.

PSAL

PSALM XXXIII.

Because of the ETERNAL God ‖ Rejoyce,
Ye righteous ones; ‖ Unto the Men
are upright ‖ Praise is desirable. ‖
With harp praise the ETERNAL God, ‖
with a Psaltery; ‖ Sing to Him with
instrument ‖ that has ten strings in it. ‖
Sing to Him a new Song; Do well ‖ in
ing with a noise. ‖
For the Word of th' ETERNAL's right; ‖
His whole work in truth. ‖
Both Righteousness and Judgment *are* ‖
things which He doth love; ‖ The Good-
of th' ETERNAL God, ‖ the Earth is
of it. ‖
The Heavens were made by the Word ‖
the ETERNAL God; ‖ and all the host
hem *made* by ‖ the spirit of His mouth. ‖
The flowing waters of the Sea ‖ He ga-
rs as an heap; ‖ *as* in so many Store-
uses ‖ He layeth up the deeps. ‖
Let all the Earth express the fear ‖ of
ETERNAL God, ‖ let all Inhabi-
ts of the ‖ World stand in awe of Him. ‖
For He no sooner spoke the Word, ‖ but,
the thing is done: ‖ He did but give
His command, ‖ and then the thing
d forth. ‖
Th' ETERNAL God defeats the plot ‖
laid

laid by the Nations *here* ; ‖ Devices of
People He ‖ makes be of none effect. ‖
11 The Counsel of th' ETERNAL God
that does for ever stand; ‖ so do the Thoug
of His Heart to ‖ all Generations *stand*. ‖
12 O blessed Nation that ; whose God
is the ETERNAL One ! ‖ The People
hath chosen for ‖ His own Inheritance. ‖
14 From Heaven the ETERNAL God
continually looks down; ‖ He takes a t
rough cognisance ‖ of all the Sons of Me
14 From the *bright* Habitation wher
He hath His resting-place ‖ He takes a vi
of all that do ‖ inhabit on the Earth. ‖
15 He hath bestow'd a fashion on ‖ t
Heart of them together; ‖ Animadvert
doth upon ‖ all the works done by them.
16 No King's delivered by the ‖ mul
tude of an host ; ‖ no Potent one is rescu
by ‖ the greatness of his pow'r. ‖
17 An Horse for safety *trusted in* ‖ i
deceitful thing ; ‖ for by the greatness
his strength ‖ he shall deliver none. ‖
18 The Eye of the ETERNAL God, ‖
hold, it is on them ‖ that fear Him ;
on them that hope ‖ in His Benignity. ‖
19 *Tis* for to grant a rescue to ‖ the So
of them from Death ; ‖ and that He m
keep them alive ‖ when Famine shall preva
20 Our Soul hath still with waiting hop

the ETERNAL God ; ‖ 'Tis He Him-
who is our help, ‖ and *He* that is our
eld. ‖

1 For that it is in Him our heart ‖ shall
erfully rejoyce ; ‖ Because that in His
y Name ‖ we place our confidence. ‖
2 Thy mercy, O ETERNAL God, ‖ Let
upon us be, ‖ according as we do rely ‖
n thy self *alone*. ‖

USTRATIONS on the XXXIII. PSALM.

Behold, An Hymn of the Israelitish Nation, after it is re-established in the favour of GOD. And a upon the Ruin of the Nations that continue in ty to Him.

Desirable.] *Kimchi* carries it so. The *Upright desire* nothing so much as this, that GOD may be ed.

Word—and *Work.*] Both have the same Voice, on the same Errand, show the same right way to us.

PSALM XXXIV.

David ; When he changed his Behaviour before imelek ; who drove him away and he departed.

Lessing I'll at all times ascribe ‖ to the
ETERNAL God ; ‖ In my mouth shall
Praise of Him ‖ continually be *heard.* ‖
In the ETERNAL God my Soul ‖ shall
e her sacred boast ; ‖ They whom affliction
brought down, ‖ shall hear, and shall be
‖

3 O join with me to magnify ‖ *now* t
ETERNAL God ; ‖ And let us all togeth
join ‖ for to exalt His Name. ‖

4 I did ſeek the ETERNAL God, ‖ a
He gave ear to me ; ‖ yea, He did me de
ver then ‖ from out of all my fears. ‖

5 *Others too now* ſhall look to Him, ‖ a
be enlightened *thence* ; ‖ nor ſhall their co
tenances be ‖ covered with any ſhame. ‖

6 This poor Man made his cry, and hi
th' ETERNAL God did hear ; ‖ yea, He
livered him from all ‖ of his perplexitie

7 The Angel of th' ETERNAL God ‖ e
campeth round about ‖ ſuch as do fear Hi
and He doth ‖ extricate them from ſtrait

8 O taſte, and take a view, how goo
is the ETERNAL God! ‖ *What are* the Bleſſi
of the Man, ‖ *who* puts his truſt in Him!

9 O fear ye the ETERNAL God, ‖ all
His holy ones ; ‖ for unto them that ha
his fear ‖ there is no penury. ‖

10 Young Lions are reduc'd to want ; ‖ a
hunger comes on them ; ‖ but they that f
th' ETERNAL God ‖ ſhall not want a
good. ‖

11 Come, O ye Children, unto me, ‖ g
an attentive ear ; ‖ I will inſtruct you in
Fear ‖ of the ETERNAL God. ‖

12 What Man is he who doth deſire ‖ *to*
repeted life! ‖ who hath a love to days, t
he ‖ may have the ſight of good! ‖

13 Keep thou thy tongue from evil, and ‖
y lips from ſpeaking guile. ‖
14 Depart from evil, and do good; ‖ Seek
ace, and follow it. ‖
15 The Eyes of the ETERNAL God ‖ are
the righteous ones; ‖ and to the cry that's
de by them ‖ His Ears are ſtill inclin'd. ‖
16 Againſt ill doers is the face ‖ of the
'ERNAL God; ‖ for to extirpate from the
rth ‖ the memory of them. ‖
17 *Men* cry, and the ETERNAL God ‖
:h hearken *to their cry*; ‖ and out of all
:ir troubles He ‖ gives them deliverance. ‖
18 Nigh unto broken-hearted ones ‖ is the
ERNAL God; ‖ and the contrite in ſpirit
‖ will give Salvation to. ‖
19 Many are the calamities ‖ upon the
;hteous one; ‖ but him does the ETER-
L God ‖ deliver out of all. ‖
20 He keepeth all his bones; of them ‖
re ſhall not one be broke. ‖
21 Wo ſlays the wicked; and be ſham'd ‖
ll they that hate the juſt. ‖
22 Th' ETERNAL God redeems the Soul ‖
Servants unto Him; ‖ and none of them
o truſt in Him ‖ ſhall a confuſion ſee. ‖

USTRATIONS on the XXXIV. PSALM.

Behold, The Praiſes which the *Meſſiah* gives unto
His Father, for carrying Him thro' His wonderful
rings!

5 *They* ;] All Good Men that hear the Story, GO will revive and quicken them, from this Experience.

7 *Encampeth.*] Here seems to be an eye upon *M hanaim* [Gen. XXXII. 1, 2.] And is not this the sp cial instance of Goodness, which the next Verse refers t Upon the mention of these words, *Origen* has a Not That when the Faithful Servants of GOD are assembl in His Churches, their *Guardian-Angels* are there pr sent with them, so as to make a *Double Church*, o of *Men*, another of *Angels*. Compare, Psal. CXXXVI 1. *O Holy Singer :* Think of this, and be animated

19, 20 Now, I hope, 'tis plain that the *Humiliati* and *Exaltation* of our SAVIOUR, is here celebrat

PSALM XXXV.

Of David.

1 STrive, O ETERNAL God, with them who are at strife with me : ‖ Oppos them contend with such ‖ as would devo me quite. ‖

2 O do thou take hold of the Shield, ‖ a of the Buckler too ; ‖ and rising, O do th stand up ‖ *now* for to succour me. ‖

3 Draw out the spear also, and stop ‖ r persecutors course : ‖ O do thou say un my Soul, ‖ I thy Salvation am. ‖

4 May they be sham'd, & may they blus who do pursue my Soul ; ‖ may they turned back, and sham'd, ‖ who do devise hurt. ‖

5 May they become like to the chaff ‖ d *ven* before the wind ; ‖ The Angel of th' ETE NAL God, ‖ may he drive *them* about. ‖

6 May their way have much darkneſs in't, ‖
d much of ſlipperineſs; ‖ and th' Angel of
ETERNAL God ‖ ſtill perſecuting them. ‖
7 For the pit of their net for me, ‖ they've
l without a cauſe; ‖ without a cauſe they
my Soul ‖ have dug *an horrid pit.* ‖
8 May unknown ruin come on him, ‖ and
y his net which he ‖ hath hid, ſurprize
nſelf; may he ‖ with tumult fall into't. ‖
9 But let my Soul have glorious joy ‖ in
: ETERNAL God; ‖ O let my Soul great-
rejoyce ‖ in His Salvation ſtill. ‖
10 *Yea, of my Body* all the Bones ‖ let them
declare, ‖ O thou ETERNAL God, who
to be compar'd to thee? ‖ Thou doſt
eem the Poor from him ‖ that is too
ng for him; ‖ *Redeem* the poor and needy
‖ from him that ſpoileth him. ‖
11 Againſt me there have riſen up ‖ in-
ous witneſſes; ‖ interrogating me of
ıgs ‖ which I know nothing of. ‖
12 Evil for good was that which they ‖
recompenſe to me; ‖ to the depriving
ny Soul ‖ *of what might comfort me.* ‖
13 But I when they were ſick, did make ‖
kcloath my covering; ‖ I broke my Soul
h faſting, and ‖ my Prayer turn'd on my
uſt. ‖
14 I walk'd as tho' he'd been a Friend ‖
Brother unto me; ‖ as mourning for a
ther I ‖ did bow down heavily. ‖

15 But in my halting towards a fall ‖ the did exult for joy ; ‖ ſuch as were abje wretches did ‖ gather themſelves together gather themſelves againſt me, when ‖ I d not know of it ; ‖ they tore me all to piec there, ‖ and did not hold their peace. ‖

16 *They were* with mocking hypocrite who made a feaſt of ſcoffs ; ‖ They did *gainſt* me fiercely gnaſh ‖ with their *devou ing* teeth. ‖

17 O Lord, how long wilt thou look on deliver thou my Soul ‖ from their dead ſtroke my only One ‖ Oh ! from the Lions *ſave*. ‖

18 In the great Congregation then ‖ I w give thanks to thee ; ‖ among much a great People I ‖ will render praiſe to the

19 My wrongful enemies, may they ‖ n triumph over me ; ‖ nor who hate me wit out a cauſe ‖ wink with a *ſcornful* eye. ‖

20 Becauſe they ſpeak not peaceably but words they do deviſe ‖ full of dec againſt ſuch as ‖ are quiet in the Land. ‖

21 Yea, even with an open mouth ‖ th have upon me run ; ‖ *and* they have cried, A Aha, ‖ Our eyes have ſeen the thing. ‖

22 O Thou ETERNAL God, Thou ha took cognizance *of this* ; ‖ O be not now a lent One ; ‖ Lord, Be not far from me. ‖

23 Stir up thy ſelf, and O awake ‖ unto judgment *now* ; ‖ O Thou my God, & Thou Lord, ‖ *awake* unto my cauſe, ‖

24 According to thy Righteouſneſs ‖ judge
, ETERNAL God; ‖ *Judge me*, my God,
l let them not ‖ have triumphs ever me.‖
25 In their hearts let them not ſay, Ah, ‖
r Soul *would have it ſo!* ‖ O let them not
ve room to ſay, ‖ We have devoured him.‖
26 Let them be ſham'd, & bluſh together,‖
o of my hurt are glad; ‖ may they be
ath'd with ſhame, and bluſh, ‖ who look
big on me. ‖
27 Let them ſhout with triumphant joy,‖
l be exceeding glad, ‖ whoſe favourable
timents ‖ believe my righteouſneſs. ‖ Yea,
y they ſay continually, ‖ Let the ETER-
L God ‖ be magnified, who takes delight‖
His true Servants peace. ‖
28 And now my tongue ſhall dwell upon‖
glorious Righteouſneſs; ‖ *My Tongue*
l celebrate thy praiſe ‖ all day * and
ry day.

LUSTRATIONS on the XXXV. PSALM.

Ehold, A Pſalm of Wiſhes, to ſee the Kingdom of
Antichriſt, whereof we have here a deſcription,
royed! But, O *Chriſtian Singer*, Take here, once
all, a Noble Inſtruction of *Arnobius*. *Cave ne ad*
ines adverſantes tibi putes iſta competere. Dony
k to Pray at this rate againſt thy perſonal Enemies;
employ thoſe Prayers, *contra Spiritus hujus aeris,*
quotidie nocent, againſt thy *Spiritual Enemies*,
nſt which thou art engaged in a continual *Warfare*.

2 Good Men assaulted or endangered by Enemies first will desire no more than to be *defended* from the They are not for *offending* of them. Anon, if th be no other way, they are content that the Holy G take the *Spear* also.

4 Compare, *Job.* XVIII. 6. The LXX here uses same Word that is there.

8 R. *Obadiah* thinks, here is an Allusion to 2 S. XVIII. 13.—*Bring Ropes to the City.*

13 q. d. I wish'd my self no better than I desi God to do for them. The *Patrician* Paraphrase. Gloss of the Ancients upon it was; *Non alium o bam, quam illum qui mihi personaliter junctus dicit CHRISTUS; Secundum quod homo, secund quod orat. Sed oratio convertitur in finum; id ad Verbum in quo erat Pater.*

15 q. d. The Scum of the People who were so v that I did not so much as know there were such Wr ches in the World. The LXX reads it, The *Scour Ainsworth* supposes it refers to the *Scourge* of Tongue. [Job VI. 21.] *Hammond* supposes it me People worthy of the *Scourge.*

16 Hebr. *Mockers for a Cake. Sycophants* w flatter at the Table for a belly full of Meat. Comp 2 Sam. XI. 8. — *there followed a mess of Meat fr the King.* R. *Obadiah* thinks that these Mockers ployed their Squibs particularly on that unhappy *M of Meat.*

21 q. d.— We have now found him out.

PSALM XXXVI.

To the Chief Musician. Of David, the Servant of ETERNAL God.

1 THE Wicked Mans Transgression dot speak this within my heart; ‖ Th there's not any fear of God ‖ at all before eyes. ‖

2

For in his own *deceived* eyes ‖ he flat-
th himſelf, ‖ till his iniquity be found ‖
e an hateful thing. ‖
Iniquity and baſe deceit ‖ are the words
is mouth; ‖ he hath left off to under-
d; ‖ to do the thing that's good. ‖
Iniquity he does deviſe ‖ while he lies
is bed; ‖ he ſets upon a way not good; ‖
he don't abhor. ‖
Thy Mercy, O ETERNAL God, ‖ is in
Heavens *ſeen*; ‖ Thy faithfulneſs is
t does reach ‖ unto the Heav'nly clouds. ‖
Like mounts of God's thy Righteouſneſs; ‖
Judgments a great deep; ‖ ETERNAL
, Thou doſt preſerve ‖ Man, and *inferiour*
ſt. ‖
O God, How wondrous excellent ‖ thy
ing kindneſs is! ‖ Now in the ſhadow of
wings ‖ the Sons of Men will truſt. ‖
They from the fatneſs of thy Houſe ‖
ll be repleniſhed; ‖ and of the ſtream of
Delights ‖ thou ſhalt make them to drink. ‖
Becauſe there is the Fountain of ‖ *all*
ur Lives with thee; ‖ *Enlightned* by thy
ious Light ‖ we ſhall ſee Light *with joy*. ‖
O Extend thy loving kindneſs to ‖ them
t acknowledge thee; ‖ *extend* alſo thy
ghteouſneſs ‖ to the upright in heart. ‖
O never let the foot of pride ‖ make an
proach to me: ‖ Nor let the hand of wicked
s ‖ cauſe me for to remove. ‖ 12

12 The workers of iniquity, ‖ they
now fallen there; ‖ they are caſt down,
they ſhall not ‖ be able to ariſe. ‖

ILLUSTRATIONS on the XXXVI. PSAL

1 S*aul* doubtleſs was intended; yet he names him
becauſe he would preſerve all the Reverence
might be, for him.

7 *The Shadow of the Wings of the Lord*, No d
refers to *Angelical* Influences, and Protections.
Arnobius devoutly refers it unto the *extended Arm*
our SAVIOUR on the *Croſs*.

8 The *Fatneſs of the Houſe of GOD*, more im
diately refers to the *Sacrifices of Thanksgiving*.

12 There!—— in the very Act of their wickedne

PSALM XXXVII.

Of David.

1 FRet not thy ſelf becauſe of them ‖ t
are malignant Men; ‖ Be'n't mo
with envy at the Men ‖ that work iniquit

2 For that like as the Graſs they ſha
be ſpeedily mown down; ‖ and like unto
verdant Herb, ‖ wither they ſhall away.

3 Hope thou in the ETERNAL God, ‖ a
ſtill be doing Good; ‖ Inhabit *then* the
mis'd Land, ‖ and make the Truth thy foo

4 And do thou place thy whole deligh
in the ETERNAL God; ‖ ſo He will th
vouchſafe to thee ‖ the wiſhes of thine hea

5 Devolve *the Cares of all* thy wa

e ETERNAL God; ‖ and place thy
dence in Him, ‖ so He'll accomplish it. ‖
He shall therewith like as the Light ‖
; forth thy Righteousness; ‖ and with
dian lustre shall ‖ Judgments be wrought
hee. ‖
On the ETERNAL God be thou ‖ a silent
er still; ‖ and with unceasing patience
‖ expecting Him *to work*. ‖ Fret not thy
because of him ‖ who prospers in his
; ‖ or because of the Man who brings ‖
ked designs to pass. ‖
Desist from anger, and dismiss ‖ fierce
gnation: ‖ Do not wax hot; but still be
‖ to do no evil thing. ‖
For evil-doers, they shall be ‖ cut off;
they that wait ‖ on the ETERNAL God,
shall ‖ as heirs enjoy the Earth. ‖
o For yet a little while, and then ‖ the
ked shall not be; ‖ yea, thou shalt closely
v his place, ‖ and he shall not be there. ‖
1 But humbled ones shall have the
th ‖ for their Inheritance; ‖ and in th'
ndance of *their* peace ‖ they shall delight
mselves. ‖
2 The wicked does devise a plot ‖ against
righteous man; ‖ and he does gnash
n him with ‖ his *ill-designing* teeth. ‖
3 The Lord *relied-on* shall him ‖ in a de-
n have; ‖ because he does foresee his day ‖
Vo is coming on. ‖ 14 The

14 The wicked have drawn out their Sw
and they have bent their Bow, ‖ to n
the poor and needy fall ; ‖ to slay r
walking ones. ‖

15 Their Sword shall *with a mortal th*
pass into their own heart ; ‖ their Bows
which they have bent, ‖ they shall
broken quite. ‖

16 Tho' it be but a little that ‖ a rig
ous Man enjoys, ‖ 'tis better than the hea
Wealth ‖ of many wicked ones.

17 Because the arms of wicked ones ‖ s
be entirely broke ; ‖ But the ETERNAL
confirms ‖ with strength the righteous M

18 Th' ETERNAL God takes notice
the days of upright ones ; ‖ and their In
ritance shall last ‖ to perpetuity. ‖

19 They shan't be put to any shame ‖
any evil time ; ‖ and when the days of
mine come ‖ they shall be satisfy'd. ‖

20 But fade shall ill Men, and the foe
of the ETERNAL God ‖ shall be consu
like fat of Lambs ; ‖ they shall consume
smoke. ‖

21 The wicked does receive a Loan, ‖ a
does not pay again ; ‖ But he that is a ri
teous Man ‖ shews mercy and does give.

22 For they who are His blessed ones ‖
heirs shall have the Earth ; ‖ but they th
are cursed from Him ‖ shall be cut off *fr*
thence. ‖

23 T

The steps of Man are ordered ‖ by the
RNAL God ; ‖ when the way which
kes is what ‖ he does take pleasure in. ‖
Altho' he fall yet he shall not ‖ be
ly cast down, ‖ because that the ETER-
One ‖ upholds him with His Hand. ‖
I have been Young, and now am Old, ‖
nave I never seen ‖ the Just forsaken, nor
eed, ‖ when asking for their Bread. ‖
He does shew mercy every day, ‖ and's
he lending hand ; ‖ and his Posterity
be ‖ remark'd for blessedness. ‖
Depart from evil and do good ; ‖ so
thou dwell for ever. ‖
Because that the ETERNAL One ‖ does
the thing that's right : ‖ He won't for-
His gracious ones, ‖ they are preserv'd
ver ; ‖ But the Offspring of wicked
‖ is utterly cut off. ‖
The righteous, they shall have the
l ‖ as their Inheritance ; ‖ and they
ein forever shall ‖ their habitation have. ‖
The mouth of a just Man shall speak ‖
which has wisdom *in't* : ‖ his tongue shall
utter *what* ‖ *shall be* the thing that's
t. ‖
The Law of God is in his heart ; ‖ none
is steps shall slip. ‖
The wicked Man does watch the Just, ‖
seeks to ruin him. ‖

33 Th'ETERNAL God will not leave
in th' hand of ſuch an one; ‖ nor wil
him condemn *for ſuch*, ‖ when that he
be judg'd. ‖

34 Wait thou on the ETERNAL G
and keep thou *in* His way: ‖ and *thou*
find He then will ſet ‖ thee in an high eſt
That ſo thou may'ſt enjoy the Land ‖ a
Inheritance; ‖ *whence* when the wicked
cut off ‖ thou ſhalt behold the thing. ‖

35 I have beheld the wicked one ‖ gr
mighty in his power; ‖ and like unto a g
Bay-tree, ‖ ſpreading himſelf abroad. ‖

36 Yet he did quickly paſs away, ‖
lo, he was not there! ‖ yea, I did look
him, and he ‖ was not for to be found.

37 Do thou obſerve the perfect Man, ‖
the upright behold, ‖ becauſe that ſuc
Man ſhall have ‖ peace in the latter en

38 But the tranſgreſſors *of the Law* ‖
be deſtroy'd together; ‖ the latter end
wicked Men ‖ ſhall be, *to be* cut off. ‖

39 But the Salvation of the Juſt ‖ is f
th' ETERNAL God; ‖ In the time of diſt
He is ‖ the fortitude of ſuch. ‖

40 And the ETERNAL God does help ‖ th
and does reſcue them; ‖ reſcues them fron
Men, and ſaves ‖ them; for they truſt in Hi

ILL

STRATIONS on the XXXVII. PSALM.

Eceſſary Inſtructions for the Faithful under the Power of *Antichriſt*, who holds *Proſperity* to Mark of the true Church. Behold, the Ruin of *hriſt*; both Head and Body; and the bright erity of the Faithful, after the wicked one ſhall ſtroyed. Our SAVIOUR applies the Pſalm to an condition of the Church upon Earth; *Matth.* Compare, *Iſai.* XI. 4.

e Son of *Syrack* gives us the Sum of the Pſalm in, [. 23. *A Patient Man, will bear for a long time, fterward Joy ſhall ſpring up unto him.*

Quite contrary the wretched *Ethicks* taught by rand Apoſtle of *Satan*, *Ariſtotle*; who commends *Vertue*, an Indignation at the *Proſperity* of un-y Men.

David Kimchi ſo gloſſes it; *Paſce alios, ubicunque s, inſtructione in vijs Domini.*

Kimchi's Gloſs is, Men ſhall plainly *ſee* & *own*, hou art a *Righteous* Man.

'Tis an Obſervation of R. *Solomons*; *Pauper et s, in Pſalmis, ſemper de Iſraele dicuntur.* The nd *needy* always mean *Iſrael.*

A famous Jew reads it ſo; *A few Righteous are of more account than many Wicked ones.*

David once begg'd his own Bread. The *begging read* here notes, all *aſking* for it, either of God ſan. We are compell'd unto the Verſion that is given us.

We ſee Wicked Men pretending to *Lawrels*. hat comes of them?

PSALM XXXVIII.

Pſalm of David; To bring to Remembrance.

1 O Thou ETERNAL God; in thy ‖
wrath rebuke me not; ‖ And in
Anger flaming out, ‖ O do not chaſten m

2 Becauſe thine Arrows upon me ‖ are f
down from above; ‖ and thy hand from
bove does come ‖ down to afflict me ſore

3 In my fleſh there is nothing ſound
thine Anger is the cauſe; ‖ nor in my bo
is any reſt; ‖ becauſe that I have ſinn'd. ‖

4 Becauſe that mine iniquities ‖ over m
head are gone; ‖ they as an heavy burd
are ‖ too heavy *found* for me. ‖

5 My wounds do ſtink and are corrup
my folly is the cauſe. ‖

6 Troubled I am, and much depreſs'd
go mourning every day. ‖

7 For my loins are inflam'd, and in ‖
fleſh there's nothing ſound. ‖

8 I'm weak and broken much; I ro
thro' anguiſh of my heart. ‖

9 O Lord, Before thee *there is laid* ‖
whole of my deſire; ‖ and none of all
groaning is ‖ at all conceal'd from thee. ‖

10 My heart perplex'd turns every wa
my ſtrength, it faileth me: ‖ And as
the light of mine eyes, ‖ even thoſe *are*
with me. ‖

11 My lovers & my friends do ſtand ‖ wh
they may n't ſee my ſtroke; ‖ and they t
are my Neighbours do ‖ ſtand at a diſtance o

12 A

2 And they that ſeek my life lay ſnares,‖
too that ſeek my hurt, ‖ do ſpeak miſ-
vous things; and plot ‖ all the day
; deceits. ‖
3 But I am as a Man that's deaf; ‖ I
not *what they ſay*; ‖ And I am like a
that's dumb,‖ who opens not his mouth.‖
4 And thus I was like to a Man ‖ who
not hear at all; ‖ nor is there in his
th what he ‖ may anſwer for himſelf. ‖
5 For, O ETERNAL God, thou art ‖ He
whom I do wait; ‖ O Lord, Thou art
God, thou wilt ‖ give anſwer unto me.‖
6 For this is what I ſaid, leſt they ‖
ld triumph over me, ‖ while my foot
, againſt me they ‖ do magnifie them-
es. ‖
7 For I'm prepar'd to halt, and ever ‖
re me is my grief. ‖
8 For I'll declare my crime, I will ‖ be
for my ſin. ‖
9 But my foes, *who are* living ones, ‖ are
nty, ſtrong *withal*; ‖ and they who hate
wrongfully ‖ are greatly multiply'd. ‖
10 They too that render ill for good,‖ are
nies to me; ‖ yea, it is for this very
e; ‖ I follow what is good. ‖
11 ETERNAL God, Forſake me not; ‖
God, Be'nt far from me: ‖ make haſte to
me, Lord, who art, ‖ my *ſole* Salvation

ILLUSTRATIONS on the XXXVIII. PSAL

DOes not the Pſalm expreſs the condition of *Synagogue*, as now groaning under the P cution of *Antichriſt?* No doubt of it. Compare 16th *Verſe*, with *Deut.* XXII. 26, 27. and the *Verſe*, with *Zeph.* III. 19.

2 R. *Obadiah* reports a Tradition, That the Pſa laboured under a *Leproſy* Six Months together, that all this time, *The Divine Preſence was wit from him.*

12 *Munſters* gloſs upon *Snares*, is; *Verba ad d rationem inducentia:* Words of *Deſpair.*

PSALM XXXIX.

To the Chief Muſician: To Jeduthun. A Pſalm of David.

1 I Said, I will regard my ways || leſt with my tongue; || I'll keep a br on my mouth, || while I've the vile in vi

2 With ſilence I remain'd as dumb, wholly held my peace, || not mentionin any good; || my grief was then renew'd.

3 My heart within me did grow ho while my thoughts were engag'd; || the did then begin to burn; || *then* ſpake I v my tongue. ||

4 O Thou ETERNAL One, Do thou || m known to me my end; || and what's meaſure of my days; || to know how fr am. ||

5

Lo, Thou an hands breadth mak'ſt my
s, ‖ and my age in thy ſight, ‖ as nothing;
e each man at beſt ‖ is wholly vanity. ‖
Sure, in a ſhadow Man does walk; ‖
e, they're diſturb'd in vain; ‖ he heaps
treaſures, and knows not ‖ who ſhall
ke uſe of them. ‖
And now, O Lord, What wait I for? ‖
hope is plac'd on thee. ‖
Deliver me from all my ſins; ‖ the Fools
rn make me not. ‖
I'm dumb, I open not my mouth; ‖ for
what thou haſt done. ‖
o Remove thy ſtroke away from me; ‖
thy hand's blow I waſte. ‖
1 When with rebukes thou doſt correct ‖
n for iniquity, ‖ thou mak'ſt to waſte
n as moth, ‖ that which is his deſire. ‖
ſt certainly then ev'ry Man ‖ is very
ity. ‖ Selah. ‖
2 Hear my Prayer, O ETERNAL God, ‖
hearken to my cry. ‖ Upon my tears, O
ot deaf, ‖ becauſe I am with thee ‖ a
nger, and a ſojourner, ‖ as all my Fa-
rs were. ‖
3 O ſpare me graciouſly, that ſo ‖ I may
ver ſtrength, ‖ before that I ſhall go *from*
e, ‖ and be no more at all. ‖

ILLUSTRATIONS on the XXXIX. PSALM

BEhold again the Condition of the *Synagogue* und the Oppreſſions of *Antichriſt*.

6 A Man promiſes himſelf mighty matters; But has no more than the *Image* and *Shadow* of them in Brain; For on the ſudden he himſelf vaniſhes and gone. So one Paraphraſes. The Compariſon of M to a *Shadow*, may be copiouſly proſecuted, with mu Service to Piety.

12 A ſad Hint! It ſeems, GOD and he were bo *Strangers* here. But have an Eye to the *Meſſiah* he He was a *Stranger* in this World.

PSALM XL.

To the Chief Muſician. A Pſalm of David.

1 WIth earneſt waiting I did wait || the ETERNAL God; || and He clined unto me, || He alſo heard my cry. ||

2 And fetch'd me from the roaring pit, out of the miry clay; || and on a Rock ſet my feet; || He did direct my ſteps. ||

3 And put a new Song in my mouth, || Praiſe unto our God; || Many ſhall ſee, a fear, and truſt || in the ETERNAL God. ||

4 O bleſſed is the Man that makes || ETERNAL God his truſt; || and dont rega the proud, nor the || decliners to a lye. ||

5 ETERNAL God, my God, Thou wrought || Thy many wondrous works,

A

d thy thoughts towards us, to thee‖ none
in order tell: ‖ Would I declare and
ntion them‖ they're more than can be told.‖
; A Sacrifice and Offring thou ‖ didst not
ll desire. ‖ Thou *for thy Service* bor'st the
s ‖ thou'st given unto me: ‖ Burnt-Off-
g and Sin-Offring is‖ what thou hast not
uir'd. ‖
' Then, said I, Lo, I come ; *to do* ‖ *that*
ch thou hast requir'd: ‖ Thou hast a rolled
ok wherein‖ 'tis written *thus* of me. ‖
; That I may do thy Will, My God,‖ this
what I would have ; ‖ In the midst of my
wels too ‖ thy Law *is treasur'd up*. ‖
) In the great Congregation I ‖ have
ach'd thy Righteousness: ‖ Lo, I have
refrain'd my lips,‖ ETERNAL God, thou
w'st. ‖
o Thy Righteousness I have not hid ‖ in
midst of my heart ; ‖ I have thy faith-
ness and thy ‖ Salvation shown abroad. ‖
r loving kindness I have not ‖ in any
t conceal'd, ‖ nor from the Great Assem-
kept ‖ thy never-failing Truth. ‖
1 Withold not, O ETERNAL God,‖ thy
dnesses from me ; ‖ Thy Mercy, and thy
th, let them ‖ keep me continually. ‖
2 For evils have encompass'd me‖ till
e can number them : ‖ And my iniqui-
; withal ‖ have taken hold on me. ‖

Nor

Nor can I take a view, they are || so mu
ply'd above || the hairs which grow upon
head ; || and my Heart faileth me. ||

13 Be pleaſed, O ETERNAL God, ||
to deliver me ; || and unto my relief m
haſte, || O Thou ETERNAL God. ||

14 Let thoſe be ſham'd, & bluſh togeth
that ſeek my Soul, to ſlay't ; || Let thoſe
driven back and ſham'd, || who do deſire
hurt. ||

14 As the juſt recompence of what
really their ſhame ; || they ſhall be deſol
who ſay, || to me, Aha, Aha !

16 Thoſe who are thy true ſeekers, l
all ſuch rejoyce in thee, || yea, let them
triumph in *this* || with overflowing joy
Thoſe who in thy Salvation take || a t
delight, let them || forever ſay, Th' ET
NAL God, || Let Him be magnify'd. ||

17 But I'm a needy one, and poor : ||
Lord yet thinks on me : || Thou my H
and my Saviour art ; || My God, O tarry n

ILLUSTRATIONS on the XL. PSALM

Chriſtian, Behold the Praiſes of thy SAVIO
to His ETERNAL Father, for His Preſence
Him, in His Humiliation. *Paul* has taught us ho
apply the Pſalm.

2 The *Sepulchre* of our SAVIOUR was hewed
of a *Rock*. Behold Him *ſetting His Feet on*
Rock, and in His *Reſurrection* triumphing over
Grave.

5 *Mu*

Munſter ſo reads it, *Nemo eſt qui ea ordinat ad*
The Benefits of Heaven, are not ordered by Men
hey ſhould, and ſubordinated unto the Glory and
ice of GOD.

Mine Ear haſt thou bored, is, q. d. Thou haſt
e me thy *Servant*. The Service which the Son of
D was to do for His Eternal Father, could not
lone without a *Body*. The Clauſe is with much
lom rendered in the New-Teſtament, *A Body haſt*
u prepared for me. The Servant was to have part
is *Body*, his *Ear* faſtned with Iron to a Poſt. So
the Body of our SAVIOUR, to the *Croß*. Yea,
Hebrew Word ſignifies, *Apparare*, as well as,
forare. And *Ozen*, may ſignify a *Body* as well as
Ear. Moreover, the Greek Word Σωμα, which
render, a *Body*, is continually uſed by the Jewiſh
iters, to ſignify, *A Servant*. So in the Books of
Apocrypha and *Joſephus*.

There is a wrong done to the Holy Spirit of GOD, by
le Criticks, who will tell you, That the Apoſtle
owed the LXX, in his reading here, *A Body haſt*
u prepared for me.

n *Jerom's* Days, there was not this reading in the
X. The Primitive Chriſtians altered the LXX in
ral Places, which the New-Teſtament cites out of
Old, and put in the Words of the New-Teſtament,
ich were not there before.

Some read it, *In the Head*, [or Beginning] *of*
Book; And think the Prophecy in the III. of *Ge-*
s refer'd unto. *Grotius* obſerves, That the He-
ws wrote their *Contracts* and *Agreements*, and
lentures in *Rolls*. The *Volumn* here implies a
ntract.

16——Not expecting Salvation from any other hand.
, *Chriſtian*, The Love of thy SAVIOUR is alſo
poſed here.

PSALM XLI.

To the Chief Muſician. A Pſalm of David.

1 BLeſſed the Man, who prudently ‖ c
ſidereth the Poor ; ‖ Th' ETERN
God will reſcue him ‖ when 'tis an evil d
2 Th' ETERNAL God will have him
His gracious cuſtody ; ‖ and He will m
him for to live, ‖ when *Death does threa*
him. ‖ He ſhall be bleſſed upon Earth ; ‖
wilt thou give him up ‖ unto the ſpite
will of thoſe ‖ that are his enemies. ‖
3 Th' ETERNAL God will on the Be
of weakneſs ſtrengthen him : ‖ Thou, wh
that he is languiſhing, ‖ wilt turn his E
for him. ‖
4 I ſaid, O Thou ETERNAL God, ‖
merciful to me ; ‖ Heal thou my Soul,
cauſe I have ‖ wandred from Thee by Sin
5 My Adverſaries, they do ſpeak ‖ e
concerning me ; ‖ When ſhall he die ? *Th*
ſay, and when ‖ ſhall his name be deſtroy'd
6 And if he comes to viſit me, ‖ he ſpe
but vanity ; ‖ his heart rakes miſchief to
ſelf ; ‖ going abroad he tells. ‖
7 Againſt me they that hate me do ‖ whiſp
together all ; ‖ againſt me they deviſe wh
may ‖ be miſcheivous to me. ‖
8 *They ſay*, Some thing of Belial fur

ying upon him ; ‖ and now that he is
ng ill ‖ he ſhall riſe up no more. ‖
Yea, and my own familiar friend ‖ in
om I truſted much ; ‖ he who did eat my
ad, has lift ‖ the heel *to ſtrike* at me. ‖
o But thou, O thou ETERNAL God, ‖
nerciful to me ; ‖ and O reſtore thou
, that I ‖ may make returns to them. ‖
1 By this thing I am ſenſible, ‖ that thou
t favour me ; ‖ becauſe my enemy has
‖ a triumph over me. ‖
2 And as for me, me thou upholdſt ‖ in
integriry ; ‖ and thou ſett'ſt me before
face ‖ to perpetuity. ‖
3 Bleſſed be the ETERNAL One, ‖ the
l of Iſrael : ‖ from Age even unto Age,
en, ‖ *And yet again*, Amen. ‖

LUSTRATIONS on the XLI. PSALM.

TAY we not ſee the Condition of the *Sanagogue*, forſaken of all Humane help ; yet hoping for eſtoration ? 'Tis in view of this that GOD is bleſſed he Name of, *The GOD of Iſrael* ; An Appellation relates to the Re-calling of all the Tribes. The ole *Amen*, leads us to a *Second* Reſtoration.

Pagnin, and others read it, *Bleſſed is he that unands the Poor*. *Aquinas* notes on it, A *Merci*-Man will endeavour to *inform* himſelf of the wants ne *Poor*, and *relieve* them, even before they do nſelves *reveal* them. As *Leo* ſpeaks, *Ut hoc ipſo is gaudeant, quum et paupertati eorum conſultum it, et pudori.*

3 Hebr.

3 Hebr. *Turn his Bed.* *Munſter* beſpeaks ſenſe for it: The Lord will *change* his *Bed*; and him Health inſtead of Sickneſs.

9 Hearken to Old *Arnobius.* Here ſuppoſe Interiour aſſaulted by the *Fleſh*, and the Power Darkneſs. Our *Name* which they would have *periſh*, is that of, Chriſtian. *Chriſtian*, Thy Fle thy *Familiar Friend*, and it plays the *Judas* with t When thou art *Riſen* from the deadly Circumſtan which thy Spiritual Enemies bring upon thee, *Req* them, Deſtroy them.

Ditto. *Lift up the Heel.* The Jewiſh Gloſ agreeable; *Ac ſi eram ſemita pede ſuo trita.* As were the dirt of the Street, for him to tread upon.

Ditto. Of Old, No *Covenant of Friendſhip* cou more inviolable, than what was begun at the *Table* confirm'd there. *Jewiſh* and *Pagan* Writers, Curioſities of this Importance. *Communicants at Table of the Lord*, Conſider of this.

THE SECOND BOOK OF PSALM

PSALM XLII.

To the Chief Muſician. Maſchil; for the Son Korah.

1 AS the Hart makes a panting cry ‖ cooling ſtreams of waters; ‖ So Soul makes a panting cry ‖ to Thee, O mi ty God. ‖

2 My Soul does flame with thirſt for G ev'n for the living God; ‖ when ſhal come, and *when* appear ‖ before the face God? ‖

3

My Tear has been my conſtant meat, ‖
in the day and night, ‖ while they con-
ally ſay ‖ to me, Where is thy God? ‖
Theſe things when I remember, I ‖ pour
my Soul in me. ‖ For I had gone in
pany ‖ once with the multitude; ‖ I
t with them to th' Houſe of God ‖ with
e of joy and praiſe; ‖ even with a mul-
de of them ‖ that kept a Feſtival. ‖
Why doſt thou throw thy ſelf into ‖
ections, O my Soul? ‖ And why art thou
uieted ‖ in me with ſuch a noiſe? ‖
e thou with waiting upon God; ‖ For I
l praiſe Him yet; ‖ Salvations are diſ-
c'd from the ‖ kind Aſpects of His Face. ‖
My God, my Soul's caſt down in me; ‖
ce I'll remember thee ‖ from Jordan's
d and Hermon's Hills, ‖ from the Hill
zar there. ‖
Deep calleth unto deep, at the ‖ noiſe
hy water ſpouts; ‖ Thy ſwelling Bil-
s and thy Waves ‖ have all gone over me. ‖
Now the ETERNAL God will with ‖
ctual power command ‖ His mercy *which*
promiſed ‖ when that the Day arrives; ‖
d when the Night comes on there is ‖
h me a Song of His; ‖ A Supplication
Him who ‖ is of my Life the GOD. ‖
I will ſay unto God my Rock, ‖ Why haſt
u me forgot? ‖ Why go I mourning for the
e ‖ oppreſſion of the foe? ‖

10 With cutting to my very bones ‖ foes reproach me hard; ‖ While every they unto me ‖ do say, Where is thy Go

11 Why dost thou throw thy self in dejections, O my Soul? ‖ And why thou disquieted ‖ in me with such a nois Hope thou with waiting upon God; ‖ f shall praise Him yet; ‖ Salvations He c work before ‖ my face; He is my God. ‖

Illustrations on the XLII. PSAL

Behold, The sorrows of the *Synagogue* in her person, described by the *Spirit of Prophecy*

1 Some have applied this unto *Baptism*, which, even the *Infant-Soul* does pant, as having invenomed by the *Old Serpent*. Many of the *Fat* had this Notion. And *Aquinas* quotes it out of *Je* That these Verses were Sung at the Solemn Ti when *Baptism* was administred.

2—Who would have expected it from a Jew? yet *Aben-Ezra* says, The coming of the *Messia* here longed for.

3 q. d. I have been so taken up with *Weeping*, I have had no time or heart for *Eating*.

4 'Twas very notably so, when the Psalmist bro the *Ark* to its dwelling place. Compare, 1 *Ch* XV. 25, 28.

6 All *Jordan*, from the Spring to the Mouth it, is here measured out.—— He was banish'd the utmost Countries, both North and South, wa by the River *Jordan*.

7 The Waters of *Jordan* put him in mind of Miseries; —All rolling over him one after anoth

10 Bec

Becauſe the Jews had no *Images* of GOD, but ipped an *Inviſible GOD*, the Pagans derided *Lucan* ſpeaks of their *Deus Incertus*. And *rch* owns, he did not know who he was. Quotamight be Numberleſs.

PSALM XLIII.

Jdge me, O God, and plead againſt ‖ a Nation mercileſs, ‖ my cauſe; O ſave from the Man ‖ that's crafty and unjuſt. ‖ For of my ſtrength thou art the God, ‖ doſt thou caſt me off? ‖ Why go I rning for the ſore ‖ oppreſſion of the ? ‖

Thy light O ſend forth, and thy truth; ‖ them lead me; let them ‖ bring me thy holy hill, ‖ and to thy Manſions . ‖

Then to God's Altar I will go; ‖ To God, of my Joy: ‖ and on the Harp I will con- ‖ to thee, O God, my God. ‖

Why doſt thou throw thy ſelf into ‖ ctions, O my Soul? ‖ And why art thou uieted ‖ in me with ſuch a noiſe? ‖ e thou with waiting upon God, ‖ for I praiſe Him yet: ‖ Salvations He does k before ‖ my face; He is my God. ‖

USTRATIONS on the XLIII. PSALM.

IS a fervent Prayer of Diſperſed *Iſrael*, for a Reſtoration. Compare, *Zeph.* III. 16, 17.

'Tis Remarkable, The *Midraſh Tillin* finds the *ah* here. And ſo does *Rabbi Solomon*. PSAL.

PSALM XLIV.

To the Chief Musician. For the Sons of Korah. Ma

1 WE have heard with our Ears, O G
us have our Fathers told ‖ v
work thou wroughtest in their days ; ‖
in the former days. ‖

2 Thou didst expel the Nations with ‖
hand ; but plantedst them : ‖ Thou
afflict the People *there*; ‖ and thou didst
them out. ‖

3 For it was not by their own Swo
they did possess the Land ; ‖ nor was it
arm of theirs ‖ which did deliver the
But it was thy Right hand, it was ‖ thy
which did the thing ; ‖ 'Twas the Light
thy face ; Because ‖ that thou didst fav
them. ‖

4 Thou even thou thy self shalt be ‖
my King, O God : ‖ Salvations by comma
ment ‖ for Jacob, O procure. ‖

5 Thro' thee as with an horn we w
push down our Enemies ; ‖ Them who
rise against us, we ‖ will tread down in
Name. ‖

6 For in my Bow I will not place ‖ a
my confidence ; ‖ nor shall it be a Sword
mine ‖ that shall deliver me. ‖

7 But thou art He who still dost sa

rom our Enemies ; ‖ 'tis thou who doſt
unto ſhame ‖ them that have hated us. ‖
We glory in the *Glorious* God, ‖ all day,
d every day ; ‖ And to thy Name we
confeſs ‖ unto Eternity. ‖ Selah. ‖
But thou haſt in thy wrath caſt off ‖
haſt put us to ſhame ; ‖ and with our
ed Forces *now*, ‖ thou art not going forth. ‖
o Thou makeſt us for to return ‖ back
n the Enemy ; ‖ and they that hate us,
ur Wealth ‖ make for themſelves a ſpoil. ‖
1 As if we had been Sheep for food, ‖ ſo
thou giv'n us up ; ‖ And thou among
Nations haſt ‖ ſcatter'd us all abroad. ‖
2 Thou of thy People haſt made ſale, ‖
not increas'd thy Wealth ; ‖ nor haſt
n multiply'd thy Gain ‖ by a price paid
them. ‖
3 Unto our Neighbours thou doſt make ‖
o be a reproach ; ‖ a ſcorn and a deriſion
them that encompaſs us. ‖
4 A mere by-word of us thou doſt ; ‖ a-
ng the Nations make ; ‖ Among the People
are thoſe ‖ at whom they ſhake the
d. ‖
5 Before me every day is my ‖ confuſion
e ſeen ; ‖ and the ſhame for to ſhow my
: ‖ has wholly covered me. ‖
6 From the Voice which reproaches *me* ‖
utters Blaſphemies ; ‖ from the face of
enemy, ‖ and the revengeful one. ‖ 17

17 All this is come on us, yet we ‖ h
not forgotten thee ; ‖ nor have we dealt
fidiously ‖ against thy Covenant. ‖

18 Our heart is not departed *in* ‖ *Apo*
from thee ; ‖ nor has our going yet been su
as to decline thy way. ‖

19 Tho' in the place of Dragons tho
hast sorely broken us, ‖ and thou hast o
whelm'd us in ‖ the gloomy shade of Dea

20 If we have e'er forgot the Name ‖
Him that is our God ; ‖ or if unto a stra
God we ‖ have stretched out our hands

21 Of such a thing would not our G
full inquisition make ? ‖ For the most inw
secrets of ‖ the heart He fully knows. ‖

22 Yea, for thy cause we're put to dea
all the day long *'tis so* : ‖ We are accoun
like the Sheep ‖ design'd for to be slain.

23 Awake, O Lord, *our strong suppo*
O why art thou asleep ? ‖ Awake thou sc
to arise ; ‖ cast us not off for ever. ‖

24 O wherefore dost thou hide thy fac
Wherefore dost thou forget ‖ th' afflict
which does humble us, ‖ and our oppres
sore ? ‖

25 Because our Soul is bowed down ‖ u
the very dust ; ‖ so prostrate that our be
does ‖ lye cleaving to the Earth. ‖

26 Arise, O thou that ever art ‖ the h
that we propose, ‖ and, O do thou deliver
even for thy mercy's sake. ‖

USTRATIONS on the XLIV. PSALM.

Ehold a Prayer for the *Synagogue* in her Disper-
sion. Old *Theodoret* puts upon it this Title, *De
i Animo Antiochi.* But remember that *Antio-*
was a Type of *Antichrist.* Others, who think
Inspirations then ceased, apprehend the Psalm eal-
ed for the days of *Hezekiah*; and the Distress
n the *Assyrian* brought upon *Judea*, in the time of
pious Reformer.

Accomplish *Deliverances*, by *Commands* and *Or-*
given to *Angels.* 'Tis an Hint of *Grotius.*
Compare, *Deut.* XXXIII. 17.

God often *Sold* His People into the Hands of their
ies, before the Conversion of the *Gentiles.* But
s not an *Absolute Sale*; It was only a *Mortgage*
ears; Redeemable after the Enemy had receiv'd
y. God passed not away His Propriety in them;
tred a *Proviso* of Recovery in the Command of
rving the Evidences. [Jer. XXXII. 7.] The *Sel-*
ll this while was *for nought.* God hereby did
crease His Wealth, nor add unto the heap of
iches of that Grace, He had made over by Cove-
nto *Abraham* and his Offspring. If God had
y *Sold* away His People before He had set up His
om among the *Gentiles*, He had *Sold them for*
ht; He had lost His *Visible Kingdom* in the
l. But now when He Sold His People in the last
n Captivity, it is not *for Nought*; it has in-
ed another and a larger People; *The Riches of*
orld, as the Apostle expresses it.

A Fulfilment of Deut. XXVIII. 37.
Munsters Gloss is, *Agimur in Exilium.* A Ba-
nt into a *Wilderness.*

PSALM XLV.

To the Chief Muſician : Upon Shoſhannim ; the Sons of Korah. Maſchil. A Song of Lov

1 MY Heart it boils good matter out ſpeak unto the King ‖ what I h wrought ; my Tongue is like ‖ a re writers pen. ‖

2 Fairer thou art than Sons of Men Upon thy lips there is ‖ a Grace diffus God therefore has ‖ bleſs'd thee for evermo

3 Gird thou thy Sword upon thy thig O thou moſt mighty One ; ‖ *Do it* with Magnificence, ‖ and with thy Majeſty. ‖

4 And in thy Majeſty do thou ‖ proc moſt proſp'rouſly ; ‖ yea, ride thou fo upon the Word ‖ of *Everlaſting* Truth : *is a Word* of Meekneſs, and ‖ *a Word* of Ri teouſneſs ; ‖ So thy Right-hand ſhall ſ to thee ‖ Things very wonderful. ‖

5 Sharp are thine Arrows : (under thee People ſhall fall down :) ‖ *Sharp* in the Hear them that have ‖ been enemies to the Ki

6 For ever and for ever is, ‖ thy Thr O God, *the Judge* : ‖ The Scepter of Kingdom is ‖ a Scepter *ſway'd* with rig

7 Thou loveſt Righteouſneſs ; and th hateſt *all* wickedneſs ; ‖ God therefore, who is thy God, ‖ hath now anointed th *Hath made thee His Meſſiah* with ‖ a ſwee freſhing Oil, ‖ which does diſtinguiſh from them ‖ who do partake with thee.

With Benjamin and Aloes, ‖ *and* Cassia thy robes, ‖ fetch'd from the ivory Palaces; ‖ from thence did make thee glad. ‖
Ladies of Honour unto thee ‖ are Daughters of Great Kings; ‖ At thy Right-hand Ophirs Gold ‖ array'd thy Consort stands. ‖
O Hearken, O daughter, and behold; ‖ bow thine ear *to this*; ‖ Now thine own people O forget, ‖ yea, and thy Fathers house. ‖
So in thy Beauty shall the King ‖ have intense delight; ‖ Because He is thy Lord, therefore ‖ pay homage unto Him. ‖
And Daughter of Tyrus, even thou; ‖ the rich thy People shall ‖ sollicit for thy favour with ‖ a Present *made to thee.* ‖
The Daughter of the King, she is ‖ all glorious within; ‖ Her covering is of spangled Robes ‖ which are inlaid with Gold. ‖
In Robes of Needle-work she shall ‖ be brought unto the King; ‖ Virgins that follow and attend, ‖ these shall be brought unto thee. ‖
They shall brought be with wondrous joy, ‖ and exultations there; ‖ their entrance they shall make into ‖ the Palace of the King. ‖
In the room of thy Fathers now ‖ thy Children shall succeed; ‖ these thou shalt *henceforth* constitute ‖ Princes in all the Earth. ‖
In every Generation I ‖ will make thy Name to be ‖ remembred; so the People shall ‖ praise thee for evermore. ‖

Illustrations on the XLV. PSALM

BEhold the Marriage of the Jewish Church unto *Messiah*, when she shall be recalled and reste unto the favour of GOD. Compare the III. Cha of *Jeremiah*. R. *David Kimchi*, has wondrous C fessions, That the *Loves* in the Psalm, are the *L* of GOD unto His CHRIST; That the *Kings Da ters* are the Nations of the Earth, Subject unto *Messiah*; and the Queen among them is *Is* Others of the Rabbi's; but above all, the *Chaldee raphraſe*; are full in their Applications of the P to the *Messiah*. Yea, according to the *Chaldee* the Psalm now before us, the *Messiah* is GOD; in the LIII. of *Isaiah*, the Messiah is *Man*. Won ful! O *Christian*, How does thy Religion triu over its Adversaries!

The Psalm is called, *A Song of Desires*. R. *D* says, The whole World will rejoyce at the comin the *Messiah*, because all the Nations have *desire* Compare, *Hag.* II. 7. Consider; *Rom.* VIII. 19. same Word used by the LXX, in *Gen.* XLIX. 10. not the Name of *Jedidiah* here alluded to?

1 A Writer of *Short* Hand. *An hasty Write* R. *Obadiah Gaon* expresses it, *Qui principia V Solummodo transcribit.* q. d. I'll only bestow a t of Two in a contracted manner, on the *Beginnin* the matter.

4 The Prospering of the Kingdom is to be by planting of all *Vertue* among the Subjects of it. SAVIOUR goes forth as a Conquerour, not in t of *Spoils*, or making of *Slaves*; but in Settling o *True Faith* among them, and making of them t *Meek*, *Modest*, *Humble*, *Righteous*, and *Charit* For this purpose He did *Miraculous* things, *Luk* 36. and V. 26. And then, as *Munster* adds; *In Apostolis, veluti Equo.*

8

The Super-eminent Gifts of our SAVIOUR cause nexpreſſible *Gladneſs*, among His People and Sub-. Compare the *Joy* expreſs'd, when *Solomon* was *inted*, and preferred before *his Brethren*, 1 Kin. 9, 40.

Solomons Wedding Garments were perfumed, much re ſhall there be a ſweet Odour in the Knowledge CHRIST, when He comes to Eſpouſe His People. 2 *Cor.* II. 14, 15, 16. But, Behold what was li-lly done to the Garments of our SAVIOUR! Con-, *Joh.* XIX. 30. *Mark* XVI. 1. *Luk.* XXIV. 1. SAVIOUR was *made Glad*, in His *not ſeeing Corruption.*

R. *Obadiah Gaon*, wittily Expounds the *Kings ghters* to be, *Opiniones ſapientum Nationum Ex-rum.* The Opinions of the *Wiſer Gentiles*, are but any *Confeſſions* of the true Religion; ſo many Atten-s on the Church of GOD. *Lactantius* affirms of e, That if any one would make a fair Collection of n, *Is profecto non diſſentiret a nobis.*

Arnobius here finds the *Apoſtles* coming in the n of the *Patriarchs.* By their means, the Church gs forth Children unto CHRIST, whom He makes gs and *Prieſts* unto GOD, and they ſhall *Reign the Earth.*

PSALM XLVI.

To the Chief Muſician. For the Sons of Korah. Upon Alamoth.

GOD is a Refuge unto us, || and fortify-ing ſtrength; || and help in troubles ich we have || in great abundance found. || Therefore we will not be afraid, || al-the Earth do ſhake; || and tho' the moun-ns be remov'd || to the midſt of the Seas. || Thereof the waters, let them roar; ||

and let them be disturb'd ; || and let t
mountains tremble for || the raging sw
thereof. || Selah. ||

4 A River's *here*; the streams whereo
rejoyce the City of God ; || the Holy pla
where the Most High || has Habitations chos

5 God is within the midst of her ; || s
sha'n't feel any shake ; || God shall send he
to her, when that || the Morning does a
proach. ||

6 The Nations rag'd, the Kingdoms wer
in great Commotions roil'd; || He did give for
His thundring Voice ; || the Earth was
dissolv'd. ||

7 Th' ETERNAL God of Armies grant
His presence unto us ; || The God of Jac
is for us || a lofty Citadel. || Selah. ||

8 O come, Consider well the Works ||
the ETERNAL God ; || who hath made
solations be || upon the wasted Earth. ||

9 Unto the Borders of the Earth ||
maketh Wars to cease ; || He breaks the bo
and cutts the spear, || Chariots He bur
in fire. ||

10 Be still and know that I am GOD
among the Nations I || will be exalted ; a
will be || exalted in the Earth. ||

11 Th' ETERNAL God of Armies gran
His Presence unto us ; || the God of Jacob
for us || a lofty Citadel. || Selah. ||

USTRATIONS on the XLVI. PSALM.

Ehold the Happineſs of reſtored *Iſrael!* Compare the Ninth Verſe, with *Iſa.* II. 4.

Take the *Patrician* Paraphraſe. 'Our Hearts ll be quiet and ſtill; like the *River* that runs ough our *City*, from whence the Inhabitants draw Trenches, delightful Streams to Water their Gars. ——The ſmall Forces that guard this place, ich make no more noiſe than thoſe Waters, [*Iſai.* II. 6, 7.] ſhall by the help of God, who in a cial manner dwelleth here; be too hard for the ateſt Armies; which in their Number, and their ſts, imitate the Waves of the raging Sea.

ıt after all; The intention of the *Holy Spirit* here not be underſtood, if the *Holy Spirit* Himſelf ot underſtood. HE is the *River*; His Effuſions be wonderful!

The *horrible Tempeſt* by which the *Aſſyrian* p fell under ſuch Deſolations, was a notable Fulnt of this Paſſage.

ıt, if I dont miſremember, ſome of the Ancients led me here to conſider what I read. Matth. II. 50, 51. Behold, *God uttereth His Voice* and *Earth melteth.*

Old *Raymund* in his *Pugio fidei*, finds a Direction *Sabbath* here. It may be rendred *Sabbatize.* Yea, *Great Sabbatiſm* now arrives.

PSALM XLVII.

the Chief Muſician. A Pſalm for the Sons of Korah.

) All ye People, every one, ‖ Clap ye your hands for joy; ‖ with a loud e of triumph make ‖ a joyful ſhout to .‖

2 For the ETERNAL God moſt High, ‖ greatly to be fear'd ; ‖ He as a King ma nificent ‖ reigns over all the Earth. ‖

3 He ſhall even with His Word ſubdu the People under us ; ‖ and *He ſhall bri* the Nations to ‖ lye proſtrate at our feet

4 He ſhall make choice for us, what ſha be our Inheritance ; ‖ *Even* the Excellen of ‖ Jacob, whom He has lov'd. ‖ Selah.

5 God is gone up *unto His Place* ‖ witl triumphant ſhout ; ‖ Th' ETERNAL G is thither with‖ the Trumpet ſounding gon

6 Sing Praiſes to *the Glorious* God ; ‖ ſi Praiſes *yet again* ; ‖ ſing Praiſes unto H our King ; ‖ ſing Praiſes unto Him. ‖

7 Becauſe *the Glorious* God is now ‖ t King in all the Earth ; ‖ O ſing ye Prai unto Him, ‖ each underſtanding one. ‖

8 *The Glorious* God does as a King ‖ ov the Nations Reign : ‖ *The Glorious* God i King upon ‖ His Throne of Holineſs. ‖

9 The Princes of the People do ‖ in Convention meet ; ‖ They do become t People of ‖ the God of Abraham. ‖ Beca that they who are Shields ‖ for to defe the Earth, ‖ belong to God, He therefore exalted very high. ‖

ILLUSTRATIONS on the XLVII. PSAL

BEhold the Triumph of the *Meſſiah* when He eſtabliſh'd His Kingdom among the Nations !

9 W

Why, *The People of the God of Abraham?* e is a noble Emphasis in it. *Abraham* was to be *Father of many Nations.* The *God of Abraham* God of the *Gentiles,* as well as of the *Jews.* Converted *Gentiles* are now to Glorify God. The ion of *Abraham* (not what the Sects of the Orient so, but what is really such) will now be the Re- n of the Nations.

PSALM XLVIII.

A Song. A Psalm for the Sons of Korah.

GReat art Thou, O ETERNAL God, ‖ and greatly to be prais'd ‖ in th' City ur God, in the ‖ Mount of His Holiness. ‖ Mount Zion, a most lovely Seat, ‖ the of all the Earth; ‖ On the North sides reof there does ‖ the Great Kings City ‖

God in her Palaces is known ‖ for igh Citadel. ‖

For lo, the Kings assembled there; ‖ passed by together. ‖

They saw; then wondred; they were 'd; ‖ a terror seiz'd on them. ‖

Fear seiz'd upon them there; a Pain ‖ Women in their Pangs. ‖

The Ships of Tarshish thou dost break ‖ h a fierce Eastern Wind. ‖

According to what we have heard ‖ so hat we have seen; ‖ In th' City of th' RNAL God ‖ to whom *all* Hosts belong; ‖

In th' City of our God; God will ‖ e
eſtabliſh it. ‖ Selah. ‖

9 With quiet meditation we ‖ have
our tho'ts, O God, ‖ in the midſt of
Temple, on ‖ thy kind benignity. ‖

10 According to thy Name, O God, ‖ ſ
thy Praiſe unto ‖ the Earth's laſt Borde
thy Right hand ‖ is full of Right'ouſne

11 Becauſe of thy right Judgments no
Mount Zion ſhall rejoyce; ‖ the Daught
too of Judah ſhall ‖ triumph with glori
Joy. ‖

12 All about Zion walk ye round, ‖ a
round encompaſs her; ‖ Account the nu
ber of her Towers, ‖ *to ſee what ſtate they're*

13 Apply your mind unto the Wall ‖ t
has defended her; ‖ Obſerve her Palac
that ye ‖ may tell the Age to come. ‖

14 For this God is our God; He's ſo ‖
all Eternity; ‖ and He will be a guide
us ‖ to Death, and * over it. ‖

ILLUSTRATIONS on the XLVIII. PSAL

WHY may not the Pſalm refer to the Hiſtory
2 *Chron.* XX. The Coming of the King
gainſt *Jehoſaphat*, with an intention to fall upon
ruſalem? The more *Prophetic Seers*, here be
the Ruin of the *Turks*, when they come to aſſault
Iſraelites, after they return into their Country;
ſuppoſe it explain'd in the XXXVIII, and XXXIX
Ezekiel.

2 P

Pliny describing some of the most eminent *Cities* e World, yet prefers *Jerusalem*; calling it, *Longe Nobilissimam Urbium Orientis.*

Such was their Consternation, that it surpriz'd not only as Anguish does a *Woman in Travail*; so as *Mariners*, when a Fleet of Ships richly from *Tarshish*, is broken in pieces. Whether *Jehoshaphat* improved his Deliverance with due Thanks or no, yet quickly after this, he had a Fleet y in this Condition. [2 *Chron.* XX. 37.]

Particularly that Name, *The Lord of Hosts.* See, if there be so much as one wanting.

PSALM XLIX.

To the Chief Musician. A Psalm for the Sons of Korah.

Hearken all you Inhabitants ‖ upon a transient World. ‖

Yea, *hear*, ye Sons of meaner Men, ‖ and of higher too; ‖ Let the Rich Man *attend to this*, ‖ together with the Poor. ‖

My mouth shall speak of things that ‖ a wisdom manifold; ‖ and my hearts ‖ itation shall ‖ yield many prudent things. ‖

I will incline mine ear unto ‖ a most ‖ uctive speech; ‖ I will upon the harp ‖ ain ‖ my speech that seems obscure. ‖

In days of evil why should I ‖ be anxiously afraid; ‖ *the days*, when of my heels ‖ in ‖ does compass me about. ‖

There are those who do place their hope ‖ upon

upon their ſtrengthning Wealth; ‖ and the multitude of their ‖ Riches do t themſelves. ‖

7 There is no Man *of them* that can ‖ any means redeem ‖ his Brother, nor unto God ‖ a price to ranſome him. ‖

8 For the Redemption of their Soul ‖ a weighty price; ‖ and it remains unfiniſh to perpetuity. ‖

9 *For this*, that he ſhould always liv perpetuity; ‖ that he ſhould never ſee pit ‖ wherein corruption lies. ‖

10 For he may ſee that wiſe Men dy ſo does the fooliſh Man ‖ and bruitiſh pe and their Wealth ‖ they leave to other M

11 What is within them is *this Thoug* Their houſes ever will ‖ endure; their bernacles will ‖ endure from age to a Their own Names *for that cauſe* they impoſe upon their Lands. ‖

12 But notwithſtanding all of this, ‖ *back on what is paſt.* ‖ Man in bright ex lency plac'd ‖ continu'd not a Night; ‖ der dominion he did fall ‖ even like periſhing beaſts. ‖

13 Egregious folly unto them ‖ this of theirs does prove; ‖ yet their Poſte walk on ‖ in that which they have ſai Selah. ‖

14 They are like Sheep laid in the Gra

u

them Death ſhall feed ; || and over them
ıpright ones || ſhall a dominion have, ||
ı the bright morning ſhall arrive ; || then
their Rock deſcend, || Death to deſtroy ;
hen ſhall from || His Habitation come. ||
But from the power of the pit || God
redeem my Soul ; || *This He will do*,
ıſe He will || receive me to Himſelf. ||
h. ||
When that a Man grows Wealthy, then ||
ɔt concern'd *at it* ; || when that the glory
s houſe || is greatly multiply'd. ||
For at his Death he ſhall not take || any
with him ; || nor ſhall the glory which
ad || deſcend then after him. ||
Tho' in his Life he did proclaim || his
a bleſſed one ; || and other Men will
e thee when || thou doſt befriend thy
||
O dying Man, Thou ſhalt unto || the
eration go || of them that were thy An-
ɔrs ; || Light they ſhall never ſee. ||
Man who in honour is advanc'd, || and
not underſtand, || under dominion ſuch
ne || falls like the periſhing beaſts. ||

LUSTRATIONS on the XLIX. PSALM.

hold the folly of them who think, that a *Reſur-*
rection from the Dead, was not promiſed or ex-
l under the Old Teſtament. The *Firſt Reſur-*
n is here plainly pointed at. 5 The

5 The *Talmud*, by *the Iniquity of the heel*, u
ſtands the *Iniquity*, which Man in this World r
light of, and even tramples under foot. Some o
Ancients carried it ſo, *Homines iniqui circum*
calcaneum meum. But conſider the *Meſſiah* ſpe
here; and the Ancient prediction of His *Heel br*
for the *Iniquity* of His People. *Aben-Ezra* take
Iniquities of the Heels, to be the *Iniquities of*
gotten Riches; whereof, *Peccatum ſequitur qua*
calce, et non videtur. *Arnobius* has a good Adm
tion; *Hoc ſolum tremendum eſt omnibus, ne in*
ſuo Iniquitate ſua capiantur. *Patrick's* Paraph
is, *The Iniquity of thoſe that endeavour to ſupp*
me.

8 The *Redemption.*] The *Cha'd'e* underſtan
for the *Vengeance* purſued upon the Soul; when
Ranſome is paid for it, that now *ceaſeth forever.*

11 *Inward thot's*, are thoſe that ariſe meerly f
the *Inward Principles*, Diſpoſitions and Inclinatio
Men, and that are not ſuggeſted and excited f
Outward Objects.

Ditto. Compare Gen. IV. 17. The Jewiſh Rab
interpret it, with the mention of *Alexandria*, of
tioch, and of *Tiberias.*

12 Some read it, *Adam continued not a Nigh*
Excellency. What became of him? *Alting* obſe
That the Word *Maſhal*, ſignifies not only *Simili*
but alſo *Dominion.* And if it be not ſo taken here
Particle, *Caph*, before *Beaſts*, will be ſuperfluous.
Whoſe *Dominion?* But that of *Satan*, the hor
Tempter.

14 The Hebrew Word *Phadah*, to *Redeem*, is o
ſame Importance with the Arabic, *Fada*, *To de*
ones ſelf to Death. A Glorious Truth! Our L
Redeems us, by devoting Himſelf to *Death* for us.

PSAL

PSALM L.

A Pſalm of Aſaph.

THE God of God's, th' ETERNAL God, ‖ hath ſpoke, and call'd the Earth, ‖ from the riſing of the Sun, ‖ unto its g down. ‖

From Zion wholly beautiful ‖ God ſends ſtre forth. ‖

Our God ſhall come and He ſhall not ‖ ſilence any more. ‖ Before His Face a ing Fire ‖ ſhall dreadfully devour, ‖ round about him it ſhall be ‖ very tem- uous. ‖

He ſhall give out His call unto ‖ the vens from above; ‖ and *He ſhall call* unto Earth, ‖ to judge His People *there*. ‖

Aſſemble ye His gracious ones ‖ together me, ‖ thoſe that have made a Covenant ‖ me by Sacrifice. ‖

The Heavens alſo ſhall declare ‖ abroad Right'ouſneſs; ‖ Becauſe *the Glorious* God ſelf ‖ *in Perſon* ſhall be Judge. ‖ Selah. ‖

Hear, O my People, and I'll ſpeak, ‖ *ear, O* Iſrael; ‖ and unto thee I'll fy; ‖ I'm GOD, I am thy GOD. ‖

Upon thy Sacrifices I ‖ give no Reproofs hee, ‖ for thy Burnt-Off'rings have been ‖ before me evermore. ‖

Know that a Bullock I will not ‖ out of houſe accept; ‖ He-goats *for Offerings I not* ‖ out of thy Folds *receive*. ‖ 10

10 For every Beaſt throughout the W
I as my own do claim; ‖ the Cattle wh
are on the Hills ‖ by thouſands in a dro
11 The Fowls that on the Mountains f
I know them every one; ‖ and the w
Beaſts that range the fields ‖ I ever hav
hand. ‖
12 If I were hungry I would not ‖ dec
it unto thee; ‖ For that the World is m
and ſo ‖ is all that filleth it. ‖
13 *Doſt thou imagine* I ſhall feed ‖ upon
fleſh of Bulls; ‖ or that I ſhall, *to quo*
my thirſt ‖ drink up the blood of Goats.
14 Confeſſing, offer unto God ‖ a Sacri
of Praiſe; ‖ and pay unto the moſt High O
the Vows which thou haſt made. ‖
15 And call upon me in the day ‖ wh
trouble comes on thee; ‖ I will deliver th
and thou ‖ ſhalt glorify me then. ‖
16 But to the Wicked God hath ſaid
What claim'ſt thou to declare ‖ my Statut
or my Covenant ‖ tak'ſt thou into thy mou
17 For as for thee, thou doſt but hate ‖
be inſtructed well; ‖ and thou doſt caſt w
all contempt ‖ my words behind thy back
18 When thou haſt ſeen a Thief thou ha
gladly concurr'd with him; ‖ and with
dulterers thou haſt ‖ choſen to have thy par
19 Thou to thy mouth haſt given a loo
for evil purpoſes; ‖ and thy Tongue artful
contrives ‖ *to carry on* deceit. ‖

o Thou on thy ſeat doſt ſpeak againſt ‖
Brother *wrongfully*; ‖ thou doſt give
a ſland'rous lye ‖ againſt thy Mothers
. ‖

1 Theſe things thou didſt, & I was dumb;
u thought'ſt me like thy ſelf; ‖ I will
rove thee, and will rank ‖ *theſe things*
ore thine Eyes. ‖

2 Conſider now this, you that are ‖ for-
ul of a God; ‖ Leſt I tear you to peices
‖ there's none to reſcue you. ‖

3 He glorify's me, who does bring ‖ an
ering of Praiſe: ‖ And unto him who
s the way ‖ I'll God's Salvation ſhew. ‖

LLUSTRATIONS on the L. PSALM.

hold, the Return of the *Jews*, with a Correction
of their miſtake, in placing Religion only in Sa-
es. Behold, then a Condemnation paſs'd on the
vers of Antichriſt.

The Name of GOD occurring three times may
a ſweet Indigitation of the Trinity. In the
raſh Tillin there is what looks very like a Confeſ-
of it:

According to the *Chaldee*, 'tis not *Zion*, but
the Meſſiah, who is here call'd *The perfection of*
ty.

Juſtin Martyr and *Origen*, and many more;
us, The Heathens were of Opinion, that their
were *nouriſhed*, and therefore alſo *delighted*,
the ſumes and ſteams of the *Sacrifices* offered
them.

May not here be ſome Eye to the *Meſſiah*?

Praise is a Name of the *Messiah*, He is the *Praise* *Israel*. God inhabits Him. He is the great On *Judah*, who is to be *praised*. The Original her *He that Sacrificeth Praise*. Our Messiah *Glori* God infinitely, when *He* presented himself a *Sacri* unto God. We never *glorify* GOD so much as w we fly to and lean on that *Sacrifice*.

I find one who so reads it, *One Sacrificing Pr* *shall glorify me.*

PSALM LI.

To the Chief Musician; a Psalm of David, w Nathan *the Prophet came unto him, after he* *gone in to Bathsheba.*

1 HAve Mercy upon me, O God, ‖ [**eve** according to thy Grace: ‖ As t Compassions are most large, ‖ [**do thou**] b out my Trespasses. ‖

2 O multiply my Washing from ‖ [**all** t my Vile Iniquity; ‖ And O make me tirely clean ‖ from [**all of**] my defiling Si

3 Since I do of my Trespass make ‖ free [**and full**] ackowledgment; ‖ an continually have ‖ my [**horrid**] Sin bef my Eyes. ‖

4 To thee, To thee alone I've sinn'd, ‖ a done ill in thy View [**alone**;] ‖ That wh thou speakst thou mayst be just, ‖ and [**ma be**] pure when thou dost judge. ‖

5 Behold, 'twas in Iniquity ‖ that I [**first**] receiv'd my Shape; ‖ and 'twas in my Mother did ‖ [**at first**] conceive me her Child. ‖

6 Beh

Behold, Thou doſt deſire the Truth ‖ [be] in the moſt inward parts; ‖ and u wilt make me underſtand ‖ Wiſdom hat's conceal'd [**within**.]

O purge me with the Sprinkler well, ‖ ſo I ſhall be [**throughly**] clean; ‖ O ſh thou me, and then ſhall I ‖ be whit- han the [**whiteſt**] Snow. ‖

Make me to hear that which will be ‖ dneſs and [**Glorious**] Joy to me: ‖ Bones which thou haſt broken quite, ‖ et them yet [**again**] rejoice. ‖

From the beholding of my Sins ‖ [**ndly**] hide thou away thy face; ‖ and of my Iniquities ‖ [**wholly**] do thou iterate. ‖

O God, Create in me an heart ‖ that l be [**judged**] throughly clean; ‖ and in midſt of me do thou ‖ renew a Spirit it [**and firm.**]

From ſtanding ſtill before thy face ‖ aſt me not [**in Wrath**] away: ‖ Thine y Spirit *now* from me ‖ away [**there-e**] O take thou not. ‖

Reſtore thou unto me the Joy ‖ of thy ſtr'd] Salvation now; ‖ and let a Spirit * and high ‖ glorioufly [**lead and**] ngthen me. ‖

Unto Tranſgreſſors I will give ‖ In- ſtions in thy [**Righteous**] Wayes; ‖

and they who have been ſinners ſhall ‖
[real] Converts unto thee. ‖

14 O God, O my Salvations God; ‖
liver me from [crying] Bloods: ‖
Tongue then of thy Righteouſneſs ‖ ſ
openly proclaim [and ſing.] ‖

15 Lord, *who art my Support*, Do th
Open theſe [cloſed] Lips of mine: ‖
then my mouth with freedom ſhall ‖ decl
thy [glorious] praiſe abroad. ‖

16 For thou deſir'ſt not Sacrifice, ‖
had I [freely] given it; ‖ Thou doſt
take delight at all ‖ in a [commo
Burnt-Offering. ‖

17 The Sacrifices own'd by God ‖ are
a broken Spirit [found; ‖] An he
that's broken and contrite, ‖ O [Gracio
God, Thou'l't not deſpiſe. ‖

18 In thy good pleaſure, O do thou ‖
good to [threatned] Zion *too*; ‖ and O
thou build up the Walls ‖ of both [t
own] Jeruſalems. ‖

19 Then thou with pleaſure wilt receiv
the [grateful] ſacrifices which ‖ are to
reckon'd requiſite ‖ unto true [and fu
Righteonſdeſs. ‖ Burnt-offerings *thou*
then receive, ‖ and [even] whole Burnt-
frings too; ‖ Then they ſhall offer Bullo
on ‖ the [Sacred] Altar claim'd by thee

ILL

LLUSTRATIONS on the LI. PSALM.

Ehold the *Jews* confeſſing their Murder of the *Meſſiah*: [Compare Iſa. 1 15 16.] And entreat-or a return of the Gifts, whereof they have been depriv'd; and engaging to publiſh the Mercy of among the Nations.

ıe Eighteenth Verſe points to a time wherein *ſalem* lies deſolate.

What if, *Sin*, ſhould here mean alſo *Sin offering*? *To thee alone*] It means, as *Munſter* gloſſes, *In to feci.* None but God ſaw the Sin. *David* ıt now call to mind the Words of the Prophet. m. 11 17. *Thou didſt it ſecretly.*

e juſt.] *Munſter* would have theſe clauſes refer, unto the next foregoing, but unto that, *cleanſe rom my Sin.* The plea, is, That ſo there may ound a *Truth* in the promiſes of Mercy and Par-to the repenting ſinner.

Sin aggravated from a Principle of better motions s.

ıt can we ſee nothing of the *Meſſiah* here —— He ſhould be thus in *David*'s Loins after he had thus polluted!

Impure as a *Leper*! —— Far more unclean by hing *Bathſhebah*, than one could be in touching a l Body.

chuſe to ſay, *The Sprinkler*; Becauſe I ſuſpect ʼop was not the plant uſed on the Occaſion referr'd ut *Roſemary.*

Has not the Pſalmiſt the Condition of his Prede-, *Saul*, in his Eye?

For ſome Atrocious Crimes [like *Davids*] was no *Sacrifice* directed or allowed in the Law *Moſes.* But now ſee Acts XIII. 39. *All that ve are juſtified from all things.*

The Sacrifices were firſt cut in pieces (not man-

gled but Jointed.) That was their *Break* They were then burnt to Aſhes. That was their *trition.*

Repentance has in it ſomething Analogous.

But let us away, to our glorious *Meſſiah* as ofte we can! The ſpecial Character which the Oracle God put on the *Meſſiah* coming to be a Sacrifice ſin, is that of *The Bruiſed One.* Yea, the very time that ever the *Meſſiah* was mention'd in World, His being *Bruiſed* was the main thing ſpo of. Beſure the *Meſſiah* was one of a *Broken Spiri Broken and a Contrite Heart,* Never ſuch *b Breaking* things undergone by any one! At laſt very *Spirit* was *broken* from his *Body*; the *V Union* was *broken.* Behold the *Sacrifice* which Pſalmiſt has his Eye and his Hope upon.

18 *Both Jeruſalems*] The Name *Jeruſalem,* the *Dual* Number; not without a Myſtery!

The Pſalm expires not, before it is evident, that *Spirit of Prophecy,* which he had pray'd for, wa turned unto him. It ends with a *Prophecy.*

PSALM LII.

To the chief Muſician. Maſchil. Of David. W Doeg the Edomite came and told Saul, and unto him, David is come to the Houſe of Ahimelech.

1 IN Miſchief, O thou mighty Man, ‖ v doſt thou boaſt thy ſelf ?‖ The Me of a Mighty God ‖ endures continually.

2 Thy Tongue deviſeth things of Pernicious Tendency; ‖ It is like a Sh Razour; it ‖ ſtill works deceitfully. ‖

3 T

Thou loveſt evil more than good; ‖
re to ſpeak falſe than right. ‖ Selah. ‖
Thou loveſt all devouring Words, ‖ O
deceitful Tongue. ‖
And God upon thee ſhall inflict ‖ end-
Deſtruction too; ‖ He ſhall take thee
y, and pull ‖ thee from thy dwelling-
e. ‖ Yea, He ſhall extirpate thee from ‖
Land of Living Ones. ‖ Selah. ‖
The Juſt ſhall alſo ſee and fear, ‖ and
y ſhall laugh at him. ‖
Behold the Man who made not God ‖
ſtrength, but truſted in ‖ his mighty
hes, and grew ſtrong ‖ in's Wealthy
kedneſs. ‖
But I am in the Houſe of God ‖ like a
enOlive Tree; ‖ I have had in theGrace of
‖ my everlaſting Hope. ‖
For ever I'll praiſe thee, becauſe ‖ this is
at thou haſt done; ‖ And I'll wait on
Name, becauſe ‖ tis good before the
nts. ‖

LUSTATIONS on the LII. PSALM.

An't we ſee here a Cenſure on the manners of
Antichriſt, and his Party; and a Prædiction of
Deſtruction; and the Joy of the faithful upon it?
ut *Arnobius* teaches us, to apply the Pſalm
nſt the *Devil*. *Ipſi Diabolo tota verba hujus Pſal-
ſtans in Oratione cantabis.*
It ſeems the ſorry wretch brag'd of what he had

done. Theſe Words may be an Irony; q. d. A g
ly feat indeed for a Man to boaſt of!

2 A *Reviling Tongue*, is like a *Razour* for t
'twill cut every little hair, The ſmalleſt preten
Offences cannot eſcape it. But a *Razour* don't wo
the Perſon. Hence 'tis compared [Pſalm LVII.
to a *Sword*. It cuts deep into the Credits of M
and into their Spirits alſo. But a Sword will do
cheif only *near at hand*. Hence tis compared [P
LXIV 3.] to an *Arrow*. It hits at a Diſtance;
miſcheif a gteat way off.

5 From the threatning to *pull him from his dw
ing place*, the Jews have a Tradition of *Doegs* b
ſmitten with a *Leproſy*. Tis the Phraſe uſed in
Caſe. Lev. XIV.

Doeg is paid in the ſame Coin, that the *Prieſts of
Lord* had received from him.

8 R. *Obadiah Gaon* has this fine gloſs upon it,
oleum Splendoris, ad illuminandos alios in lege.

The ancient People of God, had their *proſeuch*
or praying places. [Luk. VI. 12.] Courts open a
like the *Forums* of the *Romans*. And they uſu
had *Groves* about them, Yea, Trees within th
Dr. *Prideaux* thinks the paſſage of an *Olive Tree in
Houſe of God*, may allude unto what was in t
Proſeucha's.

PSALM LIII.

*To the Chief Muſician; upon Mahalath, Maſchil
David.*

1 THe Fool hath ſaid within his hear
That there is not a God. || *Thus* th
corrupt; they do the thing || that is abo
nable. || There is not one *among them a*
who does the thing that's Good. || 2 Fr

From heaven God who is the Judge ‖
s on the Sons of Men; ‖ *He looks* to see
at there be ‖ one who does mind at all ‖
nderstand, or, *One who is* ‖ a seeker af-
God. ‖

They're every one declin'd; they are ‖
ther putrify'd; ‖ there is not one doer
ood, ‖ no, not so much as one. ‖

They that work evil, know they not? ‖
y eat my People up ‖ as they eat Bread;
do not call ‖ on God who is the Judge. ‖

There they shall be in greivous fear, ‖
there's no cause to fear: ‖ For God scat-
the Bones of him ‖ that laies a Seige
hee. ‖ Thou shalt effectually put ‖ them
contemptuous shame; ‖ because that
hath with contempt ‖ utterly cast
n off. ‖

From Zion who gives Israels health? ‖
en the ETERNAL turns ‖ his Captive
ple, Jacob will ‖ Joy, Israel will be
. ‖

LUSTRATIONS on the LIII. PSALM.

is guessed by *Patrick*, that the Rebellion of *Absa-om*, caused the complaint in the 14 Psalm. And New Revolt of the *Israelites* under *Sheba*, caused New Edition of it. After *Sheba* was beheaded, likely, his Body was exposed, and his *Bones* were *ered*, and all his adherents became contemptible.
t what shall we do with the Word *Captivity*, in

the

the last verse of the Psalm? Was the Psalm revi
by *Asaph* the Seer in the Days of *Hezekiah*, s
many of the People were carried into Captivity?
A Prophecy of *Antichrist* here, clears all.

PSALM LIV.

To the chief Musician; on Neginoth; Maschil.
David. When the Ziphims came, and said to S
Doth not David hide himself with us?

1 BY thy Name save thou me, O G
and judge me by thy strength. ‖
2 Hear thou my Prayer, O God; G
ear ‖ to the Words of my Mouth. ‖
3 For Strangers have against me ris
and formidable ones ‖ pursued my s
they have not set ‖ God in their view
all. ‖ Selah. ‖
4 Behold, the God who's Judge is H
who does afford me help; ‖ tis the S
porting Lord's with those ‖ who do uph
my Soul. ‖
5 He shall retaliate evil to ‖ my Pry
Enemies; ‖ Exterminate them utterly
thy Truth calls for it. ‖
6 With Freedom I will Sacrifice ‖
thee, ETERNAL God; ‖ with Praises
adore thy Name, ‖ because that it is goo
7 For out of all adversity ‖ He has d
ver'd me; ‖ mine Eye hath also seen
comes ‖ upon mine Enemies. ‖

ILL

LUSTRATIONS on the LIV. PSALM.

hoil, a Prayer of the Faithful, under the Perſe-
cution of *Anti-chriſt*!
vid was brought into ſuch a ſtreight that if *Saul*
ot been ſtrangely diverted, he could not have eſ-
. In this diſtreſs he made the Prayer in the firſt
verſes of the Pſalm. Surprized at the Tidings
e Diverſion given to *Saul*, he breaks out into an
ration of the Divine Goodneſs unto him. When
anger was quite over, he adds the two laſt Verſes,
his mountain beholding the retreat of *Saul*, and
s Forces.

PSALM LV.

e Chief Muſician. On Neginoth. Maſchil, of David.

GIve thou a gracious Ear, O God, ‖ unto
I my *righteous* prayer; ‖ and from my
plication now ‖ O do not hide thy ſelf. ‖
O give attention unto me, ‖ and hear
graciouſly; ‖ I in my ſad complaint do
rn, ‖ and make a Troublous noiſe. ‖
From the Foes voice, from the face of ‖
ef by the wicked one; ‖ For falſhood
r do caſt on me, ‖ and hate me furiouſly. ‖
Within the midſt of me my heart ‖
ibles in travailing pain; ‖ and there are
en upon me, ‖ the terribles of Death. ‖
Terror with Trepidation hath ‖ now
h ſurpriſed me, ‖ and horrid Conſterna-
hath ‖ quite overwhelmed me. ‖ 6 Then

6. Then ſaid I, O! who is't will g
Wings of a Dove to me? ‖ *with the*
ſwiftly fly away, ‖ where I might fi
Reſt. ‖

7. Behold, I would then make my flight
a vaſt Diſtance off; ‖ my Lodging I w
make in a ‖ *far diſtant* Wilderneſs. ‖ Sel

8 I would make all the haſte I cou
in making my eſcape, ‖ from the impet
Wind which does ‖ riſe with a mig
ſtorm. ‖

9 Lord, Send Deſtruction upon them; ‖
Oh, divide their Tongues: ‖ for in the
I have ſeen ‖ fierce Violence and Strife.

10 Both Day and Night they compaſs
upon the Walls thereof; ‖ and troubleſ
Iniquity ‖ is in the midſt thereof. ‖

11 Grievous Corruptions full of fra
are in the midſt thereof, ‖ and from
Streets thereof Deceit ‖ and guile do
Depart. ‖

12 For it was not an Enemy ‖ that
reproached me; ‖ For if it had been
an One, ‖ I could have ſuffer'd it. ‖
was it one who hated me ‖ that has in
ed me; ‖ had it been ſuch an One, I mig
have hid my ſelf from him. ‖

13 But it was thou, O man, whom
Eſteemed like my ſelf; ‖ 'twas my Inform
and one who ‖ was my familiar Friend.

We ſweetly did Communicate ‖ ſe-
to one another; ‖ We walk'd into the
ſe of God ‖ in Company together. ‖
Let Death arreſt them, let them go ‖
n to the Pitt alive; ‖ for miſchiefs are
e they do meet, ‖ even in the midſt of
n. ‖
But as for me, *This I will do*, ‖ I upon
will call; ‖ and the ETERNAL God
give ‖ Deliverance to me. ‖
Evening and Morning, and at Noon, ‖
ditate for Prayer; ‖ ſo I will make a
nt Cry, ‖ and he will hear my Voice. ‖
He hath delivered my Soul ‖ in peace
thoſe who made ‖ againſt me an hoſtile
oach; ‖ for many were with me. ‖
God ſhall hear, and ſhall vex them;
‖ ev'n who ſits Judge of Old. ‖ Selah. ‖
e are no changes found with them; ‖ and
ey fear not God. ‖
He ſhall put forth his hand againſt ‖ the
at Peace with him; ‖ his Covenant
in he hath ‖ profan'd by breaking it. ‖
Smooth were his Mouth's fine butter'd
ds; ‖ but war was in his heart; ‖
ſofter were his words than oil; ‖ and
drawn Swords they were. ‖
Caſt thy Load on th' ETERNAL God, ‖
he ſhall ſtrengthen thee; ‖ The Righte-
one He will not leave ‖ ever to be di-
ed. ‖

23 But

23 But thou, O God the Judge, wilt ca
them to go down into ‖ the dark pi
the grave in which ‖ there is corrup
found ; ‖ *Thefe* bloody and deceitful m
ſha'n't live out half their days ; ‖ Bu
for me, *This I will do*, ‖ I'll put my tru
thee. ‖

ILLUSTRATIONS on the LV. PSAL

HEar the Groans of the Church, under the C
ties of *Antichriſt* and his party.

In the *fifteenth* Verſe, is a Prophecy fulfill
Rev. XIX, and XX.

3 q. d. They ſay I am unjuſt, Compare 2 Sam.

12 Inſtructed from old *Arnobius*, a Child of
may thus apply theſe Paſſages. 'Lord, If *Sata*
'*Enemy* ſhould by himſelf ſpeak unto me, I ſhou
'arm'd and hid againſt one, who I know hath ſu
'hatred for me. But he employs my *Fleſh*, my *I*
'*liar*, my *Acquaintance*, the very *Body* whic
'*eaten* with me, at thy holy Table. The *Devi*
'that way fall upon me. Oh! Therefore let
'fall upon them. Nay, becauſe they are by r
'*Immortal*, do thou ſend them down *Quick*
'*Hell*. For there is nothing but *Wickedneſs*, w
'ever they *dwell*, and in the midſt of all their S
'ſtions.

It is a Nice thought of *Gregory* in his *Paſt*
Cura. The *Living* are they that know what the
and have ſome ſenſe of it: The *Dead* are ſenſit
nothing. They that *ſin againſt their knowledg*
ſuch as may be ſaid, to *go down alive into*
Other ſinners go *Dead* thither.

19 *Arnobius* carries it ſo, *They change not*,
co

nue what they were, without the *fear of God.* dorit ſo, *Becauſe they fear not God, they have no* ges; Their miſeries continue on them; Their ſity is not changed into proſperity.

Tis a Prediction of the Fate of Young *Abſa-* and his Accomplices. Perhaps the Pſalmiſt had e on the *fifth Commandment.*

PSALM LVI.

e Chief Muſician; upon Jonath Elemrechokim; ittam; of David. When the Philiſtines took him Gath.

Ity thou me, O God; for man ‖ me ſeeks for to devour; ‖ continually op- ng me ‖ he ſtill oppreſſes me. ‖

My Enemies are all the Day ‖ me ſeek- o devour: ‖ many are they who do con- ‖ againſt me from on high. ‖

At whatſoever time I am ‖ afraid, I'll in thee. ‖

What I will praiſe in God, it is ‖ His d; I'll truſt in God; ‖ I will not be a- of what ‖ frail Fleſh can do to me. ‖

My Words they daily wreſt; their ights ‖ againſt me tend to ill. ‖

Together they convene themſelves; ‖ do conceal themſelves; ‖ my ſteps they uſly obſerve ‖ when they wait for my . ‖

Becauſe of their Iniquity ‖ ſhall they an Eſcape? ‖ O God, do thou the Peo- aſt ‖ in indignation down. ‖

8 Of all my wandring to and fro, ‖ keepeſt an Account; ‖ Into thy Bottle my Tear; ‖ Is it not in thy Book? ‖

9 In the Day when I make my Cry ‖ ſhall my enemies ‖ be turned back; t do know, ‖ becauſe God is for me. ‖

10 In God I'll praiſe the Word, in t ETERNAL praiſe the Word. ‖

11 I hope in God; I will not fear ‖ v man may do to me. ‖

12 O God upon me are thy Vows; thee I'll praiſes pay. ‖

13 Becauſe thou haſt delivered ‖ my from *threatned* Death; ‖ O wilt thou no *liver now* ‖ my feet from falling *too* ‖? T may walk before God in ‖ the Light of ing ones. ‖

ILLUSTRATIONS on the LVI. PSAL

BEhold ſtill the Diſpoſitions and Supplicatio the Church under the Tyranny of *Antichriſ* One thinks, That the Pſalmiſts not making an monſtrances to *Achiſh* for the Ill Uſages he had withal, might be the Reaſon why he is here com unto *Jonath Elem*, or the *Silent Dove*.

1 *Saul*, forgetting his own Mortality, was in bly ſet for the Deſtruction of our Pſalmiſt.

8 Many Elegancies are in this Verſe, beſide Hebrew *Paranomaſies*, which cannot be Engl But among the reſt, Obſerve the Hebrew has, in the Singular Number. A ſweet Intimation, the Faithful have not ſo much as one ſingle

hall be loſt. Of Old, they had Viols, which they
Lacrymatories, wherein they preſerved the Tears
at Funerals.
For his Word:—— (*Munſter* gloſſes well) with
he comforted me, and cauſed me to hope in Him.

PSALM LVII.

he Chief Muſician. Altaſchith. Michtam of David, when he fled from Saul in the Cave.

E merciful to me, O God; || Be merciful
to me: || Becauſe my Soul in Thee
|| does place its confidence. || Yea, I will
e my refuge in || the ſhadow of thy wings ||
l that the calamities || ſhall be well o-
aſt. ||
Unto the moſt high God I will || cry with
vent voice; || to God who does per-
for me || *what He has promiſed.* ||
From Heav'n he ſends and reſcues me; ||
nemy blaſphemes. || Selah. || God will
forth His mercy, and || *He will ſend forth*
Truth. ||
My Soul's with Lions; I do lye || among
ry crew; || Mens ſons whoſe teeth are
rs & darts, || & a ſharp ſword their tongue. ||
Above the Heavens, O God the Judge, ||
hou lift up on high; || and over all the
h let be || thy Glory ſpread abroad. ||
They for my ſteps prepar'd a net; || he
ed down my Soul; || before me they
dug a pit, || wherein they're fall'n
nſelves. || Selah. ||

7 My heart is well prepar'd, O God, ‖ heart is well-prepar'd ; ‖ *and being so par'd*, I'll ſing, ‖ and I will make a Pſal

8 My Glory, O awake thy ſelf ; ‖ aw O Pſaltery ; ‖ *awake*, O Harp too ; ‖ I ſelf ‖ will in the morning wake. ‖

9 I'll thee among the People praiſe, ‖ Lord, *my great ſupport* ; ‖ I will ſing unto among ‖ the Nations of the Earth. ‖

10 For thy great mercy *does extend* ‖ the very Heav'ns ; ‖ and to the tender Cl *there does* ‖ *extend* thy faithfulneſs. ‖

11 Above the Heav'ns, O God the Jud be thou lift up on high ; ‖ and over all Earth let be ‖ thy Glory ſpread abroad.

ILLUSTRATIONS on the LVII. PSAL

Altaſchith was the Word of *David* unto them would have kill'd *Saul* in the Cave. We here the Prayer of the Church under the *Antichri Perſecution* ; And the Ruin of *Antichriſt* foreto a forerunner unto the Fſtabliſhment of our SAVIO Kingdom, over all the Earth. Agreeably to this The the *Midriſh Tillin* applies the *Calamities* here ſp of, unto the Condition, wherein the Church muſt all the time of the *Four Monarchies*.

1 Why twice, *Be merciful ?* The *Midraſh T* has a Gloſs to this Purpoſe ? *Be Merciful* to n keeping me from Sin : But if I do fall into Sin : *Merciful* to me, in giving me Repentance.

Ditto. The *Shadow of the Wings* of GOD ;

ot, refers to the *Angelical* Protection; a Safety Comfort thro' the Miniſtry of the *Good Angels*. not theſe call'd His Feathers? [*Pſal.* XCI. 4, 11.] e is doubtleſs, an Alluſion to Exod. XXV. 20. *The rubim did ſtretch forth their Wings.*

—Or, *Perfects.* i. e. The Work he hath begun. npare *Pſal.* CXXXVIII. 8. & *Phil.* I. 6.

Once Reſolving, is not enough to ſettle and con- ſuch an Heart as ours. But one of the Ancients another devout hint upon it. Our Pſalmiſt was ing to undergo a very different Condition. If GOD ld have him, *High* or *Low*, *Rich* or *Poor*, a *herd* or a *Monarch*; his Heart was *prepared*! *ared*! *Paratum cor meum ad proſpera, Para- ad adverſa*; *Paratum ad Humilia, Paratum ad limia*; *Paratum ad univerſa quæ preciperis.* Bern.

PSALM LVIII.

To the Chief Muſician. Altaſchith. Michtam of David.

DO ye indeed ſpeak Righetouſneſs, ‖ O you confederate ones? ‖ Do ye judge *e but* righteous things, ‖ O Sons of earth- Man! ‖

Yea, in the heart *contriving it* ‖ you k iniquities; ‖ you in the Earth will ſtill gh out ‖ the violence of your hands. ‖

The wicked are eſtrang'd from God, ‖ n from the very womb; ‖ they go aſtray oon as born, ‖ the ſpeakers of a lie. ‖

Their poiſon's like the poiſon which ‖ rpent has in it; ‖ like that of the deaf er which ‖ does obturate her ear. ‖

5 She will not hearken to the voice ‖ any Charming ones; ‖ No, tho' the Char shou'd be one ‖ never so skill'd in Charn

6 O God, What teeth are in their mou do thou quite break them out; ‖ The g teeth of the dragons break, ‖ O Thou ET NAL God. ‖

7 Like water let them melt away, ‖ div among themselves; ‖ Let him direct his rows, let ‖ them yet be as cut off. ‖

8 Even like to a dissolving snail ‖ let *one* pass away, ‖ *as* a Females untimely bir they have not seen the Sun. ‖

9 Before your Pots can feel the thorns raw flesh *snatch'd away*, ‖ so let wrath c him away, ‖ ev'n as a whirlwind would.

10 When that the righteous one shall this vengeance, he'll rejoyce; ‖ in the bl of the wicked one ‖ then shall he wash feet. ‖

11 Then shall a Man say, Truly, for ‖ Just there's a reward; ‖ most certainly t is a God ‖ who judgeth in the Earth. ‖

ILLUSTRATIONS on the LVIII. PSAL

SEE the Barbarity & Corruption of the *Antichri Party*; and the Destruction that shall come them. Dr. *Patrick* looks on the Psalm as a Re of those evil Councellors, who had conde *David* against their Consciences, meerly to pleas King, and give him a pretence to destroy him.

6. The Incantation of *Serpents*, is a thing so fa- s in Antiquity, that whole Pages mi ht be fill'd Testimonies, besides those whereof *Bochart* has so copious a Collection.

Some think the Boiling of *Asparagus*, to be here ed to; The Wicked shall be consumed in as little e; *Citius quam Asparagi coquantur.* One of ewish Expositors carries it so; *Antequam crescant e parvæ ac teneræ in Rhamnum.* That is, Before Children of those wretches come to be of Age. Psalm Intituled *Altaschith*, or *Destroy not*, some as penned on the Occasion of *Davids* being happily from the *Destroying* of *Nabal.* The Mans *Tongue* reviled him, and his *Ear* was deaf to the charms s Messengers. He Prophecies, that God would nly take him away, as with a *Storm*, ere the Pots were set on the Fire for his Feasts could feel any th from the *Thorns* put under them, to boil . This Clause, *Both living, and in his Wrath*, ightfoot carries thus; *According as he was lively*, rial, so *should the Wrath be* proportioned unto Hebr. *As he lively, so the Wrath*; The Word is the very Epithet, which *David* gave him; *Lechai*) *to him that is lively*, and hath his s raised with Prosperity. May we not find, in II. 2, 3. A Key to this Place?

PSALM LIX.

e Chief Musician. Al-taschith. Mictam, of vid: When Saul sent and they watched the House kill him.

Rom them that are my enemies, ‖ My God, Deliver me; ‖ from such as rise nst me, grant ‖ me a defence on high. ‖ From them that work iniquity ‖ do thou er me; ‖ and from the men of bloods to a preservation grant. ‖

3 Becauſe, behold, they lye in wait ‖ *to ſurpriſe* my Soul; ‖ The mighty ones gainſt me to do ‖ a Congregation forn 'Tis not for a tranſgreſſion which ‖ by was ever done; ‖ 'tis not for any ſin of mi *Thou know'ſt*, ETERNAL God. ‖

4 They run and they prepare themſelve without *my* fault at all; ‖ Do thou aw to ſuccour me, ‖ and, Oh! behold *my co*

5 Thou therefore, O ETERNAL Go who art the God of Hoſts, ‖ O thou the of Iſrael, ‖ do thou appear awake; ‖ to a viſit unto all ‖ the Nations *of the Worl* But be not merciful to them ‖ who wicke tranſgreſs. ‖ Selah. ‖

6 At Evening they return; they make noiſe like to a dog; ‖ and about all the they ‖ do take their compaſs round. ‖

7 Behold, they do out of their mou belch forth *moſt grievous things*; ‖ ſh ſwords are in their lips; for who ‖ *they*) is there to hear? ‖

8 But, O ETERNAL God, Thou ſh but meerly laugh at them; ‖ all of the tions thou ſhalt in ‖ a meer deriſion ha

9 His ſtrength is that for which I w keep waiting upon thee; ‖ becauſe that is *evermore* ‖ my high-place of defence.

10 The God of *all* my mercy ſhall ‖ vent me *ſtill with it*; ‖ God ſhall make to ſee what does ‖ befall my enemies. ‖

1 Slay them not, leſt my People do ‖ for-
; *but* by thy power ‖ O ſcatter them, and
ng them down, ‖ O Lord, who art our
eld. ‖

2 *For* their mouth's ſin, *for* their lips
d, ‖ and for their pride let them ‖ be
en, and for curſing, and ‖ *for* lying *which*
y ſpeak. ‖

3 Waſte *them* in wrath, waſte *them*, that
y ‖ may'nt be, and let them know, ‖ that
l doth rule in Jacob, to ‖ the ends of *all*
Earth. ‖

4 At Evening ſo let them return ; ‖ let
m bark like a Dog; ‖ and if they are not
ſfy'd, ‖ then let them murmur on. ‖

6 But as for me, I'll make my Song ‖ of
victorious power ; ‖ and of thy mercy I
l in ‖ the morning ſing aloud. ‖ Becauſe
t thou haſt been *for me* ‖ my high-place of
ence ; ‖ and refuge in the day when there ‖
s trouble upon me. ‖

7 O Thou that art my ſtrength, I will ‖
er my Songs to thee ; ‖ Becauſe God is
high defence ; ‖ God of my mercy *ſtill*. ‖

LUSTRATIONS on the LIX. PSALM.

WE have here a Prayer againſt the Enemies of the Church. The Term of, *The l of Iſrael*, invites us to think of the Jewiſh Na- groaning under the Oppreſſions of *Antichriſt*. By *City* in the Sixth Verſe, is not *Rome* to be under-

Rood? Compare, Numb. XXIV. 19. Good Old
nobius has directed the Application of the Pſalm, to
Morals of Chriſtianity. *When the Houſe of thy H*
is beſeiged and beſet by the Prince of this World,
Temptations, that thou mayſt be taken and ſlain
the Sword of any Sin, 'tis now a time from the bot
of thy Soul to make theſe outcries.

5 In R. *David Kimchi*, there is an admirable
nation, That the Pſalmiſt here beholding the wic
neſs of Men, deſpairs of ſeeing a Good World, t
the *Day of Judgment*. *The Day of Judgment*,
the time of the *Meſſiah's* Kingdom, is here Pr
for. At the Time when God ſhall thus *viſit all*
Nations, He will eminently exhibit Himſelf as the
of Iſrael.

6 Compare, 1 *Sam.* XIX. 10, 11. Take for on
Myſtical Interpretation, and from the Hint learn
make more ſuch on proper Occaſions. Men are g
of great Crimes, in their Younger Years. They re
thoſe Crimes and live many Years unblemiſh'd. B
the work of *Repentance* in them, have not been a
cere and thorough work, they *Return in the Eve*
to their old Crimes. God leaves them to ſome ſtr
Infatuation; and in their *Old Age*, or in the *Eve*
of their Lives, they fall into their *Old Crimes* a
with ſuch Circumſtances as exceedingly expoſe the

11 *Auſtin* has a Notable ſtroke upon it, *Ora*
gens Judæorum maneret. — It is not ſo much a *D*
as a Perſecuted JESUS, whoſe Condition is expr
throughout the Pſalm. The Jewiſh Nation deſe
utter deſtruction and extinction for the wrongs w
they did unto the Perſecuted JESUS. But he P
That the Nation may not be *utterly Extinct*, for
wickedneſs; but wander about in a diſtreſs'd and a
State, not altogether *forgotten* in the World.
Syriac Title of the Pſalm is, *A Prophecy of the*
verſion of the Gentiles, and the Rejection of the

A fine thought *Arnobius* has upon it; *Ibi dolur Dominus, ubi Fines faciunt Terrera Voluptates.* The *Return in the Evening, is by* R. *Obadiah*, applied unto the Prophecy of *Gog* and *Magog*.

PSALM LX.

e Chief Muſician. Upon Shuſhan Eduth. Mictam. David; To teach. When he ſtrove with Aram-baraim and with Aram-Zobah; When Joab re-ned and ſmote of Edom in the Valley of Salt, elve Thouſand.

) God, Thou haſt rejected us; || Thou haſt diſperſed us; || Thou haſt been y; O do thou || return to us again. || To tremble thou haſt made the Earth; || u haſt divided it; || The breaches of it, o thou || heal them, becauſe it ſhakes. || Thy People thou didſt cauſe to ſee || a grievous thing; || Thou haſt made us rink the Wine, || which doth aſtoniſh

A Banner thou haſt given *now* || to them have thy fear, || that it may be diſ-'d on high || in the *good* cauſe of truth. || h. ||

That thy beloved ones may have || an deliverance; || do thou now ſave by right hand; || and do thou anſwer me. || God hath ſpoke in His holineſs; || I will mph with joy; || Shechem I will divide will || meaſure out Succoth's Vale. ||

Gilead

7 Gilead is what I claim for mine; ‖
naſſeh too is mine. ‖ Ephraim is of
ſtrength the head; ‖ Judah's my Lawgiv
8 Moab's a Pot wherein I'll waſh: ‖
Edom I will caſt ‖ my ſhoe; Philiſtia
thou canſt, ‖ triumph thou over me. ‖
9 Who will conduct me unto the ‖ w
fortifyed Town? ‖ Into the heart of Ed
who ‖ is it will lead me on? ‖
10 Is it not thou, O God, who us ‖ d
caſt off heretofore? ‖ Ev'n Thou, O God,
didſt not go ‖ out with our Armed hoſt
11 O give us ſuccour from diſtreſs; ‖
vain's the help of Man. ‖
12 Thro' God we ſhall do valiantly: ‖
He'll tread down our foes. ‖

Illustrations on the LX. PSALM.

Read 2 Sam. VIII. And you underſtand the P
The Sufferings of the Jewiſh Nation in
preſent Exile, are alſo to be conſidered. R. *Sol*
has a notable Gloſs on the firſt Verſe; He foreſa
the Spirit, *Quod Romani erant dominaturi.*

2 There had been dreadful Diviſions and Cor
tions among the People, [See, 2 Sam. II. 9, 10
and III. 1.

3 A Fulfilment of Deut. XXVIII. 28, 34. They wer
unto Men bereft of the uſe of Reaſon, by ſom
toxicating Potion; who thereupon madly deſtroy
another.

4 *David* became their King; to whom they
all to repair, like Souldiers to their diſplayed F
Becauſe of Truth.] *Munſters* Gloſs is; *Ut pro*
onibus tuis ſatisfacres. But this is not all.

6

Take a Paraphrase. 'God [According to His Pro-
, 2 Sam. III. 18.] hath put me in possession of all
Country about *Samaria*, which I will distribute
r such Officers as I shall set over them. *Gilead*
and *Menasseh*. [who were lately under another
, 2 *Sam.* 2. 9.] have submitted themselves unto
And so has the Tribe of *Ephraim*; which is
in support of my Authority. These and all the
of the Tribes of *Israel*, are now invited unto the
ul Tribe of *Judah*; which [according to Gen.
X. 10.] supplies me with Able Men, to order
Affairs of my Kingdom; which now shall extend
f beyond the Bounds of this Country. For I will
d *Moab* under my Feet, and reduce them to the
t Servitude. I will trample also on the *Edomites*,
make them my Slaves. The *Philistines* also
m I have begun to smite, shall add unto my
mphs.

My head; i. e. My chief Strength in time of War;
h my Lawgiver. It refers to the Prophecy,
XLIX. 10.

To pour *Water* out of a Vessel, for the washing
others hands, is the same as to be a *Servant*. [See,
. III. 2.] Some of the Ancients applied it unto
ribute of *Lambs*, which *Moab* was to pay unto
ing of *Judah*. [2 Kin. III. 4.] These were
d and boil'd in *Pots*. q. d. *Moab* shall keep my
oiling. *Cast my shoe*.] Does not the Spanish
ion well express the matter! *Tomare Possession*,
will take Possession of Edom. [Compare, Ruth
. and Deut. XXV. 7, 9.] Plucking off the *Shoe*,
Ceremony used of Old, in Contracts and making
Estates.

The *Trouble* of the *Syrians* invading. See, 2
VIII. 5.

PSALM LXI.

e Chief Musician. Upon Neginoth. A Psalm of
David.

1 O God, hear thou my mighty cr
attend unto my pray'r. ||

2 From the end of the Earth I will ||
up my cry to thee ; || When that my h
is overwhelm'd, || *this will be ſtill my cou*
O lead thou me unto the Rock || tha
more high than I. ||

3 For thou haſt been my ſheltring plac
which I have hoped in ; || A Tower of ſtren
to hide from the || face of the enemy. ||

4 I in thy Tabernacle will || for ever m
abode ; || I'll ſeek my refuge under the ||
covert of thy wings. || Selah. ||

5 Becauſe that thou, O God, the Judg
haſt hearkned to my Vows ; || Thou'ſt gi
me the Heritage || of them that fear
Name. ||

6 Days thou ſhalt add unto the days
Him that is the King ; || His years ſhall
prolonged as || an Age upon an Age. ||

7 Before the face of God He ſhall || ab
for evermore ; || Mercy and Truth do th
prepare ; || theſe will continue him. ||

8 And then for evermore I will ||
praiſe unto thy Name ; || that I may be
forming ſtill || my Vows from day to day.

Illustrations on the LXI. PSAL

Behold the Jewiſh Nation here deſperſed unto
Ends of the Earth : But comforted with an h
of Reſtoration ; and of happineſs under the Protec
of the *Meſſiah*, for *many Generations*.

PS

PSALM LXII.

e Chief Muſician; To Jeduthun. A Pſalm of David.

Sſuredly my Soul doth wait ‖ in ſilence
upon God; ‖ From Him it is *that all*
y ‖ Salvation *doth proceed.* ‖
Surely He is my Rock, and He ‖ is my
ation ſtill; ‖ He is my high place of de-
e; ‖ I ſhan't be greatly mov'd. ‖
Againſt a Man how long will ye ‖ plot
hief's? you ſhall all ‖ be ſlain; like to
wing wall ‖ you'l be, a tott'ring fence. ‖
They only plot to caſt him down ‖ from
igh dignity; ‖ They love a lie; bleſs
their mouth; ‖ but inwardly they curſe. ‖
h. ‖
My Soul, See that in ſilence thou ‖ wait
God alone; ‖ becauſe it is from Him
I ‖ my expectation have. ‖
Surely, He is my Rock, and He ‖ is my
ation ſtill; ‖ He is my high place of de-
e; ‖ I ſhan't be mov'd at all. ‖
In God is my Salvation ſtill, ‖ and there's
Glory too; ‖ The Rock in which I'm
fy'd; ‖ my refuge is in God. ‖
O People, At all times repoſe ‖ your
dence in Him, ‖ Pour out you heart be-
His face; ‖ God is our ſafe retreat. ‖ Selah. ‖
Sure lower Men are vanity, ‖ and higher
a lie: ‖ Let them aſcend the Scales,
're leſs ‖ than vanity together. ‖ 10

10 O do not in oppreſſion truſt ‖ and
bery: Be not vain; ‖ If riches ſhould
multiply'd, ‖ ſet not your heart *thereon.*

11 The mighty God hath ſpoken onc
Theſe two things I have heard; ‖ *On*
That there's a mighty power ‖ which
belong to God. ‖

12 The other, That Mercy belongs ‖
thee, ETERNAL God; ‖ For thou wilt
der every Man ‖ according to his work

ILLUSTRATIONS on the LXII. PSAI

THus the Church, under the Oppreſſion of
chriſt, comforts herſelf, with hopes in the
phecies of what ſhall be done unto the Wicked.

6 How *Piety* improves in the exerciſe of it!
Verſes ago, it was, *I ſhan't be greatly mov'd.*
'tis come to this, *I ſhan't be mov'd at all.*

11 The *Syriac* Interpreter countenances our Ve
Once God ſpoke on Mount *Sinai*; And theſe
things were heard, when the Sanctions of the S
Commandment were uttered. I have ſomewher
with ſuch a devout Gloſs as this. When the
ſpoke once, this Pious Man *heard him twice*; Na
by an after Meditation on what had been ſpoke

PSALM LXIII.

*A Pſalm of David, when he was in the Wild
of Judah.*

1 O God, Thou art my God, I will ‖
after thee betimes; ‖ My Soul
a thirſt for thee: ‖ Thee does my fleſh de
They do it in a Land that is ‖ a very wil
neſs: ‖ And in a place of wearineſs, ‖ w
has no water in't. ‖

It is that I may have a view ‖ of what Power *is*, ‖ and *what* thy Glory; As I ‖ ſeen in the holy place. ‖

Becauſe thy loving kindneſs is ‖ better Lives themſelves; ‖ My lips ſhall *there*-be imploy'd ‖ in ſetting forth thy Praiſe. ‖

So in my Lives I will proclaim ‖ Thee moſt bleſſed One: ‖ I will ſtill elevate hands ‖ in thy *moſt bleſſed* Name. ‖

So as with marrow and with fat ‖ my ſhall be ſuffic'd; ‖ And with my joyful my mouth ‖ ſhall celebrate thy Praiſe. ‖

If while I'm lying on my Beds ‖ I do mber thee, ‖ *if* in the watches of the ht ‖ I meditate on thee. ‖

Becauſe that thou haſt been to me ‖ an once and again, ‖ and in the ſhadow of wings ‖ I do triumph with joy. ‖

Still cloſely following after thee ‖ my does cleave to thee: ‖ Thy right-hand ſuſtain me *ſo* ‖ *that I am kept from falls*. ‖

But they who ſeek my Soul to bring ‖ uction upon it: ‖ Theſe ſhall go ſurely into ‖ the low parts of the Earth. ‖

By the hands of the Sword they ſhall ‖ e him to flow away; ‖ they ſhall become tion to ‖ the Jackals *of the Night*. ‖

But the King ſhall rejoyce in God; ‖ one that ſwears by him ‖ ſhall Glory: he mouth be ſtopt ‖ of them that ſpeak ‖

ILLUS-

Illustrations on the LXIII. PSAL

THink on the Case of the Church under *Antich*
Yea, think on the case of the *Synag*
too. Compare *Verse* 2. with Hos. II. 15. and
XX. 35. Dr. *Patrick* thinks, the *Wilderness* here
that which *David* went through, when he fled
Absalom. [2 Sam. XVII. 29.] Inasmuch as he
himself a *King*; which he would not have done, d
the Reign of *Saul*.

1 Doth not he long for the Coming of God, in
Flesh? It is the *Son of God* in His *Incarnation*, wh
peculiarly we enjoy the Great GOD for *our God*.
Methinks, I perceive the Cry of the Saints in *H*
wishing for the *Resurrection of the Dead*. The
do *thirst* for the Coming of the Lord; Their
does also *long* for it; in a *Land* which wants th
of Heaven, whereby the Dead shall be Revived. *Si*
Having this Key in thy Hands, now go into the
with most attentive Meditation. *Dry and th*
Land.] Compare 2 Sam. XVII. 29.

3 It pleases one very much, to find the *Ch*
intimating, That the *Loving kindness* here celeb
is the Blessedness which God will vouchsafe unt
Just in the World to come. This is *better than*
Life in this World.

6 Old *Arnobius* has a singular Gloss upon it: C
dit per ejus Auxilium potuisse se Castimoniam obtin

10 The *Jackals*, are a Mungril Creature, de
their Cruelty from the *Wolves*, their Sires; and
Craftiness from the *Foxes* their Dams. These a
ravenous that they will not only feed on Carrion
Ground, but also dig holes in the Earth, and fetch
the Dead Bodies of Men, if not very deeply inte
whereas, proper *Foxes*, they say, will not feed o
Carcase, but what they kill themselves.

P

PSALM LXIV.

To the Chief Musician. A Psalm of David.

(1) God, Hear Thou the Voice *that's in* ‖ my Praying unto Thee; ‖ O do thou my Life from the ‖ fear of the Enemy.‖ O hide me from the secret plot ‖ of the gnant ones; ‖ from the contemptuous of them ‖ that work iniquity. ‖

The Men who like a cutting Sword ‖ whet their *spiteful* tongue: ‖ they've bent noot their arrows out, ‖ a word of bitess. ‖

This they do to shoot secretly ‖ against perfect one; ‖ they suddenly do shoot m, ‖ and they are not afraid. ‖

An evil matter for themselves ‖ they a strength unto; ‖ they talk about their ng snares: ‖ Who shall see them? They say.‖ They search iniquities; they make ‖ an t scrutiny.‖ The inward thought of every ‖ and the heart is a deep. ‖

But God shall shoot down upon them ‖ rrow suddenly: ‖ There shall be *suddenispens'd* ‖ strokes that shall be their nds. ‖

And so they shall make their own tongue ll upon themselves: ‖ All they who do ld them shall ‖ betake themselves to t. ‖

9 So all Men are afraid, and ſhall ‖ declare the work of God; ‖ For they ſ wiſely apprehend ‖ the work that he h done. ‖

10 The juſt one ſhall be very glad ‖ the ETERNAL God; ‖ and all that are right in heart ‖ ſhall glorioufly rejoyce.

ILLUSTRATIONS on the LXIV. PSAL

CAn't we ſee here the Condition of the *Iſrælitiſ tion* diſperſed under the Tyranny of *Antichriſt* the great Converſion of the Nations, which will be they are Converted and Reſtored.

PSALM LXV.

To the Chief Muſician. A Pſalm; A Song of David.

1 O God, In Zion there does wait ‖ Pr ſilently for Thee; ‖ And unto T the Vow thereof ‖ ſhall ſurely be perform

2 O Thou that art the hearer of ‖ Pra that appeals to thee, ‖ *ſince thou art Su One*, all fleſh ‖ will ſtill repair to thee. ‖

3 Works of iniquities againſt ‖ me h prevailed ſore; ‖ But as for our tranſgreſſ thou, ‖ doſt purge them quite away. ‖

4 O bleſſed is the Man of whom ‖ t mak'ſt a gracious choice, ‖ and whom t ſhalt make to approach ‖ near *to thy Majc Such an one* does dwell in thy court

ſhall be ſatisfy'd || with the Good of thy
ſe, *and with* || thy Temple's holy place. ||
By awful things in righteouſneſs || an
ver unto us || thou wilt diſpenſe, the
from whom || ſtill our Salvation comes. ||
u'rt He that art an hope unto || all the
; of the Earth ; || And *ſo Thou art* of
n that are || far off upon the Sea. ||
The mountains he eſtabliſhes || by His
mighty pow'r : || He has a Girdle of a
t || *and wondrous* fortitude. ||
He does allay the raging noiſe || of the
rbed Seas ; || the noiſe rais'd by their
es : and the || tumultuous People too. ||
They who dwell in the utmoſt parts ||
lſo fear thy ſigns ; || outgoings of the
ning and || the Ev'ning thou mak'ſt glad. ||
The Earth *with Rain* thou viſiteſt, || after
thou haſt made || it to deſire *the Rain*,
u doſt || enrich it mightily. || The River
od with waters is || richly repleniſhed ; ||
u doſt prepare them Corn ; 'tis ſo || that
prepareſt it. ||
Water its ridges plenteouſly ; || On't's
owsO deſcend ; || With ſhowr's thou mak'ſt
ft ; Thou doſt || bleſs what does ſpring
it. ||
Thou with thy Goodneſs doſt adorn ||
Year as with a crown ; || and the paths
are trod by thee, || do drop a fatneſs
1. ||

11 They drop upon the Paſtures of ‖ *thirſty* wilderneſs : ‖ and ſo the little H are girt ‖ on ev'ry ſide with joy. ‖

12 The Paſtures they are cloath'd w Flocks; ‖ the Valleys too with Corn ‖ cover'd over : they do ſhout, ‖ and ſing t do for joy. ‖

ILLUSTRATIONS on the LXV. PSAL

BEhold the Miracles to be wrought, when *I* ſhall be returned from Exile. The *Showers* Celebrated are thoſe of the *Holy Spirit* falling on Church of GOD. Dr. *Patrick* thinks, the *Sho* that came after the Three Years Famine, which ceeded the Rebellion of *Abſalom*, are here ſpoke

1 The *Praiſes* of God are ſo inexpreſſible, that are beſt expreſt by *Silent* Admiration. Yea, and is never more effectually, never more accept Praiſed, then by the *Silence* of His People ; *Silent Patience*, and Forbearing of all Murmurin their Adverſity.

2 *Munſter* here gloſſes well, *Agit Pſalmu Regno Chriſti.*

3 When *Unrighteous* Men ſo prevail againſt u to put unrighteous things upon us, it will be a bl Conſequence and Improvement of it, if we come th by the more to reform our *own Tranſgreſſions.*

4 The *Prieſts* and *Levites* partaking of the *Tha giving Sacrifices*, are but the Figure of what is pr pally intended here.

5 *Munſter* carries it ſo ; When the *Righteou* of GOD, was by our SAVIOUR brought unto Children of Men, the *Miracles* which accomp the Diſpenſation were very wonderful. But there *Marvellous* things which yet remain to be done.

8

Dr. *Patricks* Paraphraſe is, The moſt barbarous ple, who live in the moſt remote Parts of the Earth, ld with wonder the Heavenly Bodies, which God ppointed for *Signs* and *Tokens*. [Gen. I. 4.] In Title Page of a Book about, *The Goſpel of the INBOW*, I have ſeen the Text ſo tranſlated, *They dwell in the uttermoſt Parts, have a Reverence by Tokens ; Thou viſiteſt the Earth & watereſt it.* ed would have the *Outgoings of the Morning*, refer *Man*, and the *Cattle*, which then *go out* to work eed ; and the *Outgoings of the Evening* refer to *Beaſts*, which then *go out* for their Prey.

Arnobius here conſiders the *God of Salvation*, hibited at the firſt Preaching of the Goſpel. Then Apoſtles appeared as *Mountains*, from whence there Proclaimed the *Goſpel to every Creature*. Then who *dwelt in the uttermoſt Parts*, were ſtruck *Reverence*, at the *Miracles* wrought by our Lord. *Morning & Evening* ; both *Eaſtern* and *Weſtern* ld, felt the joyful effect of theſe things, in Churches ered every where. The Lord then *viſited* the Earth, Watered it with the Heavenly Influences of His Spirit. From *Jordan*, the River of GOD, there cularly iſſued that which enrich'd it. GOD then r'd for His People the Food which endures to *laſting Life*.

Great Fruitfulneſs will occaſion *Great Joyful-* One who ſhall be ſo happy as to *bring forth Fruit*, for GOD and His People, and be very eable, will have cauſe to *ſing for Joy*.

PSALM LXVI.

o the Chief Muſician. A Song ; A Pſalm.

) All the Earth, Make you to God ‖ ſhouts of a Jubilee. ‖

Sing forth the Glory of His Name ; ‖ Glory on His Praiſe. ‖

3 Say unto God, Things done by Thee ‖
How terrible they are! ‖ For thy great pow
thy enemies ‖ shall seem to stoop to thee.
4 All *who do dwell upon* the Earth ‖ sh
bow themselves to thee: ‖ And they sh
sing to thee; they shall ‖ sing to thy Gl
ous Name. ‖ Selah. ‖
5 O come and take a view of the ‖ wo
that are done by God; ‖ How terrible
what He does ‖ upon the sons of Men! ‖
6 Into dry Land *that might be trod* ‖ o
did He turn the Sea: ‖ Thorough the flo
they pass'd on foot; ‖ there we rejoyc'd
Him. ‖
7 He by His pow'r for ever rules; ‖
Eyes the Nations see: ‖ O now let the
bellious ones ‖ no more exalt themselve
Selah. ‖
8 A Benediction to our God, ‖ ye Peop
offer up; ‖ and the voice of His Praise
you ‖ make to be heard aloud. ‖
9 'Tis He who by restoring it ‖ does pl
our Soul in Life; ‖ and He does not p
mit our foot ‖ to stumble into falls. ‖
10 Because that thou, O God, hast ma
a thorough proof of us; ‖ Of us thou h'st fi
a Trial made ‖ as Silver should be try'd. ‖
11 Thou hast brought us into the Ne
that was prepar'd for us; ‖ Affliction which d
straiten us ‖ thou on our Loins hast put.
12 Th

12 Thou haſt made Man ride o're our head; ||
went through fire and water; || But thou
t brought us forth into || a fructifying place. ||
13 I will with *due* Burnt-Offerings now ||
er into thy Houſe; || and I will render unto
ee || the Vows that I have made. ||
14 The things which *formerly* my lips ||
openly pronounce; || and what my mouth
th ſpoken when || I was in my diſtreſs. ||
15 Burnt-Offerings of well-marrow'd
ngs || I'll offer up to thee; || Rams with
eir Incenſe: Bullocks I || with Goats will
er up. || Selah. ||
16 O come, attend; All you that have ||
you the fear of God; || and I'll give a Re-
ion of || what He does for my Soul. ||
17 A cry importunate I did || make with
mouth to Him; || And *for that very cauſe*
was || extolled with my tongue. ||
18 If in my heart I paid regard || unto
quity, || ſurely the Lord would not have
ard || *my Supplication* then. ||
12 But verily, now God hath heard || *what*
dreſs'd to Him; || He hath attended to the
ce || which my petition had. ||
20 Bleſſed be God, who hath not turn'd ||
Pray'r away *from Him*: || Becauſe His mercy
hath not || turned away from me. ||

ILLUS-

ILLUSTRATIONS on the LXVI. PSAL

CErtainly, we have here, the Praiſes which the Chu of *Iſrael* will give unto God, after He has P doned her Sins, and Reſtored Bleſſings to her, which v cauſe all other Nations alſo to magnify Him.

12 *Munſters* Gloſs is: *Men* uſed them as if they h been *Beaſts*.

15 *Arnobius* is very nice in his *Allegories* here. T *Offering* of *Rams*, he finds in Zeal for defending t Truth; Of *Bcoves* in Preaching the Goſpel; Of *Goa* ——*cum Imperium Libidinis ſubjugo, vel jugulo*.

18 It is the *Meſſiah* who has the firſt and ch claim to this Paſſage. *J. Capellus* obſerves, The *Pl riſees* laid an Imputation of *Wicked Intentions*, on t Miracles of our SAVIOUR. The Anſwer of our S VIOUR is, GOD would never have ſo own'd Him He had been one of ſuch *wicked Intentions*.

PSALM LXVII.

To the Chief Muſician. On Neginoth. A Pſalm; A Son

1 LEt God be merciful to us; || and bleſs graciouſly; || among us let Him cau to ſhine || His glorious countenance. || Selah

2 That they may have the knowledge of thy way throughout the Earth: || That the among all Nations may || thy *Great* Salv tion *know*. ||

3 O *Glorious* God, The People they || ſha celebrate thy praiſe; || *yea*, all the Peopl every one, || ſhall celebrate thy praiſe. ||

4 The Nations let be glad, and ſing || f joy; For thou ſhalt judge || the Peoples juſtl and ſhalt lead || the Nations on the Earth Selah. ||

O *Glorious* God, The People, they ‖ ſhall
brate thy Praiſe; ‖ *yea*, all the People
y one ‖ ſhall celebrate thy Praiſe. ‖
The Earth ſhall yield her fruit, *and* us ‖
, our own God, ſhall bleſs. ‖
God ſhall bleſs us, and all ends of ‖
Earth ſhall Him revere. ‖ Selah. ‖

USTRATIONS on the LXVII. PSALM.
Prayer for the Second Coming of the *Meſſiah*!
We read, when the *Ark* was brought into the
rnacle prepared for it, 2 Sam. VI. 18. *David bleſſed*
People, in the Name of the Lord. It is Dr. *Pa-*
's Conjecture, That he then pronounced the *Pſalm*
before us; wherein he imitates the Form of
ng which the *Prieſts* were to uſe on Solemn Oc-
s. [*Numb.* VI. 23, 24, 25.] He Prays that God
l make them the Subjects and Samples of ſuch
ngs, as might invite all Nations, to whom the
thereof ſhould come, to ſubmit unto His Government.
Thy Way.] *Auſtin's* Gloſs is, Thy CHRIST.
Theodoret thinks the *Increaſe*, to be the *Meſſiah*.
; not the *Meſſiah's* Reſtoring of the Earth unto a
diſaick State, here inſinuated? The Jews as is
it from R. *David* on Hoſ. XIV. and R. *Solomon*
alm LXXII, were of this Opinion.
t was long ago thought by the Learned *Orientals*,
the Myſtery of the *Trinity* was indicated in this
ition.

PSALM LXVIII.

he Chief Muſician. A Pſalm. A Song of David.

MAY God ariſe; His Enemies, ‖ may
they be ſcattered; ‖ and ſuch as are
rs of Him ‖ fly from before His face. ‖

2 Drive

2 Drive them as ſmoke is driv'n aw
as wax melts in the fire; ‖ The wicked
ſhall be deſtroy'd ‖ before the face of G
3 But righteous ones, they ſhall be gl
they ſhall rejoyce before ‖ the face of G
yea, they ſhall leap ‖ through their exc
ing joy. ‖
4 To God ſing; to His Name ſing Pra
He through the deſarts rides: ‖ Extol Hi
the Name of JAH; ‖ and in His face rejo
5 A Father of the Fatherleſs; ‖ A J
for Widows too: ‖ *So* God *is* in the dwel
place ‖ of His pure holineſs. ‖
6 God ſets the Only's in an houſe; ‖ br
out the bound in chains: ‖ But the rebell
ones dwell in ‖ a place moſt deſtitute. ‖
7 O God, When that thou didſt go fo
in thy own Peoples view, ‖ when thou o
take thy *wondrous* march ‖ thorough the
derneſs. ‖ Selah. ‖
8 TheEarth ſhook; yea,theHeavn's dro
before the face of God; ‖ ev'n Sinai at
face of God, ‖ the God of Iſrael. ‖
9 O God, Thou on thy heritage ‖ didſt
a plenteous Rain; ‖ ev'n when that it
languiſhing, ‖ *ſo* thou confirmedſt it. ‖
10 Thy living Congregation hath ‖ a d
ling place in it: ‖ O God, Thou of thy G
neſs doſt ‖ provide for him that's poor.
11 The Lord *from whom we have ſuppl*

oes give forth the word ;‖ *and* of the Souls
publiſh it ‖ great is the company. ‖
The Kings that had their Armies, fled;‖
et again, they fled : ‖ and ſhe who did
e at home, ‖ did then divide the ſpoil. ‖
Tho' ye have lien among the pots‖ wings
dove you have ‖ that is with Silver
r'd, and ‖ her feathers with bright Gold.‖
When the Almighty one therein ‖ did
er *mighty* Kings, ‖ then very White like
e Snow ‖ in Salmon it became. ‖
Like to the Mount of Baſhar *is* ‖ the
ntain of *our* God ; ‖ A Mountain tis of
lrous heighths;‖ the Mount of Baſhan's *ſo*.‖
Why, O high Mountains, do ye leap ?‖
Hill God does deſire, ‖ to dwell there ;
th' ETERNAL God ‖ will dwell fore-
here. ‖
God's Chariots Twenty Thouſand are ; ‖
cated Thouſands, *they* ! ‖ Among them is
Glorious Lord : ‖ Sinai's in's Holy Place. ‖
Thou haſt on high made thy Aſcent : ‖
hen Captivity ‖ thou haſt led Captive ;
hou haſt ‖ received Gifts for Men. ‖ Yea,
for ſuch Men as have been ‖ very intracta-
‖ That ſo the God whoſe Name is JAH, ‖
have a dwelling place. ‖
O bleſſed is the Lord who doth ‖ lay
Loads on us ; ‖ *O bleſſed be* the God
whom ‖ does our Salvation come. ‖

20 This God, He is to us the God ‖ f
whom Salvations come. ‖ And to the ET
NAL God, the Lord ‖ Iſſues of D
belong. ‖

21 But God ſhall wound the Hea
them ‖ that are His Enemies ; ‖ The h
Scalp of him that walks ‖ on in his treſpa

22 The Lord hath ſaid, From Baſhan I ‖
make for to return ; ‖ from the Depth
the Sea I'll make ‖ my *People* to return.

23 May'ſt Thou dip deep thy foot
Blood ; ‖ may'ſt thou dip deep the Tong
of thy Dogs *in that* of thy Foes ; ‖ yea, e
One of them. ‖

24 Thy Goings they have ſeen, O Go
the Goings of my God ; ‖ *the God who is*
King, *and is* ‖ *lodged in* Holineſs. ‖

25 The Singers went before, then ca
players on Inſtruments ; ‖ Theſe were
mong the Damſels which ‖ manag'd
Timbrels there. ‖

26 O ſpeak well of the *Glorious* God,
Congregations *ſpeak* ; ‖ Even of the Lord,
that are from ‖ the Spring of Iſrael. ‖

27 The Little Benjamin does *now* ‖ *n*
his appearance there ; ‖ *and* an Inſpired R
who ‖ *does now proceed from him.* ‖ The
minent Ones of Judah were ‖ the Stone
their Support ; ‖ The Eminent Ones of
bulon ; ‖ th' Eminent of Naphthali. ‖

28

Thy God is He, who does Command ‖
rmed Strength for thee ; ‖ Strengthen,
od, the very thing ‖ which Thou haſt
ight for us. ‖

For the ſake of thy Temple which ‖
t Jeruſalem, ‖ they that are crowned
s ſhall bring *their* Preſents unto thee. ‖
Do thou beſtow Rebukes upon ‖ the
l beaſt of the Reeds ; ‖ Rebuke the Mul-
le of Bulls, ‖ join'd with the Peoples
es. ‖ With Peices of Silver *each one* ‖ *of*
ſubmits himſelf ; ‖ He hath diſperſ'd
People which ‖ do take delight in War. ‖
Out *of the Land* of Ægypt *then* ‖ there
great Princes come ; ‖ ſoon Ethiopia
then ‖ ſtretch out her hands to God. ‖
Now, O ye Kingdoms of the Earth, ‖ ſing
e Glorious God ; ‖ O ſing ye Praiſes forth
‖ *him that becomes your* Lord. ‖ Selah. ‖
To Him that rides upon the Heav'ns ‖
eav'ns which were of old ; ‖ Attend ; He
give out His Voice ; ‖ It is a mighty Voice. ‖
Great ſtrength aſcribe ye unto God ; ‖
over Iſrael ‖ does his Magnificence ap-
; ‖ and His Strength's in the Skies. ‖
Thou from thy Holy Places art, ‖ O
how terrible ! ‖ *He that is ſo is He that*
the God of Iſrael. ‖ Tis He who to His
le will ‖ give a confirmed Strength ; ‖
forces moſt invincible. ‖ O bleſſed be
God ! ‖

ILLUS-

ILLUSTRATIONS on the LXVIII. PSALM

LO, The Confeſſion of the *Synagogue*, That JESUS who was lifted up to Heaven, at His Coming is her SAVIOUR; even the ſame who ducted her thro' the Wilderneſs; and will at laſt r her to her Land, and will deſtroy her Oppreſſors pour out His Holy npirit upon her. She fore-ſee Ruin of *Anti-chriſt*, and her own return upon it the homage that all Nations ſhall then pay to the *ſiah* her King and her God.

1 Behold the Reſurrection of our JESUS fro Grave! —— In the Days of *Athanaſius*, the I in the *Energumens* diſcovered uſually a ſtrange H when this Verſe was recited.

4 R. *David Kimchi* has a Good Gloſs. He Go them as a Man does the *Horſe* he *rides* on.

5 Tho' the Lord be ſo much above the higheſt vens, yet the pooreſt and meaneſt perſons upon need have no doubt of His Patronage: They ma pair to His Fatherly Care and appeal to His Righ Judgment.

9 Liberal Showers fell on the Dry and Deſert thro' which the choſen People of God were trave Add the *Manna* rain'd from Heaven.

But above all think on the Gifts of the *Prop Spirit*. *Munſter* accordingly makes the *People* meant by the *Land*.

11 If we conſider here, what was done for the ple of God in the Firſt Ages —— We know were ſo Victorious over their Oppoſers, that the turned with Songs of Triumph, and were met Women ready to accompany them in the Praiſ GOD. [Exod. XV. 23,] Kings and Generals [Exod. XVII. Num. XXI.] Yea, they fled an their Spoil. [Num. XXXI. 8, 11. Judges. VIII. 2

welcome they gave to their Victorious Country
'Tho you endured great Hardſhip in *Ægypt*,
re you lookt more like *Skullions* then *Souldiers*,
ſhall hereafter appear moſt ſplendid, and the
gs of your Armies ſhall ſhine like thoſe of a *Dove*.
Word was fulfilled at the Entrance into *Canaan*;
by ſcattering of Kings God appeared moſt illuſtrious
mon, and gave them the Poſſeſſion of the Country
t ſide of *Jordan*, as on the other ſide he ſubdued
ing and Country of *Baſhan*, the Hill whereof
h had ſo many fertile Riſings) became the Hill
D. But the lofty Mountains muſt not grow
of this. For not they but *Zion* had God choſen
s Habitation. The Heathen alſo muſt not brag
ir many Chariots; for in *Zion* there are Ten
ſand times more, even innumerable Hoſts of *An-*
tending on the Divine Majeſty, who is with them
as He was upon Mount *Sinai*: So much was
ed by God who highly Exalted Himſelf, in the
ſhing Victories, which thro' their Miniſtry He
them over their Enemies; whom they carried
ve and their Spoils with them, to be Diſtributed
; His People. All this is an Emblem of what
e by the *Meſſiah*. This is the Sum of the *Pa-*
r Paraphraſe.

Potts.]— The LXX render it *Lotts*. *Hemingius*
it an Alluſion to the *Decimation* of Rebellious
ns, or of Captivated Enemies, for Deſtructions.
called *Sortiri ad Pœnam*, 'twas done by *Lot*;
often mentioned by many of the Ancients. q. d.
have lain in as continual Danger of Death, as
Soldiers expecting the *Lot of Decimation*, for
Lives. But your *Saviour* obtains an happy *Lot*
ou; you fly away like *Doves*.

In the Gifts of our Aſcended Lord for His Church,
es but *Spargere Miſſilia*, and ſcatter *Medals*
inces at their Coronation, or in their Triumphal
Entries.

Entries. The well-qualifyed Miniſters and Publi
of the Goſpel, are the *Medals* which our Triump
Saviour does caſt about, that His Church may
upon them. Yea, But the *Medals* have on them
Image of the Princes who diſperſe them. O Prea
of the Goſpel, How much ought you to be affected
this Conſideration? There is nothing of ſo
Conſequence unto you, as to have the *Image* of
SAVIOUR very Conſpicuous on you.

20 The Original may be rendred, *The Goings f*
of Death: All the ſeveral *Ways of Dying*, whic
found by theChildren of Men are appointed & order
God. The LXX render it, *The Paſſages of Death*
the ſeveral and ſecret Avenues whereby *Death* in
Mankind; God is the Uncontrollable Diſpoſer of t
After all, in the *Goings from Death* here menti
why ſhould not the *Reſurrection from the Dea*
refer'd unto?

24 There ſeems to have been a fierce Captain
had *Shaggy Hair*, which gave him ſomething
terrible Aſpect, here particularly referr'd unto.
not *Hadadezer?* [2 Sam. VIII. 3.] Notan
Pharaoh ſignifies, *A long haired Man.*

27 *Jerom* and *Theodoret* ſhall now help us, an
Lyra give ſome very melodious Notes unto us.
the Amiable *Alting* and the Admirable *Witſius*
diſtinctly modulate them. The Glorious Aſcenſio
our SAVIOUR unto Heaven is here deſcribed un
The Praiſes to be offered on that Occaſion are
mated; and thoſe *Tribes* of *Iſrael* are mentioned,
whence the Perſons were to ariſe, that were t
conſiderable in Praiſing of the Lord. The firſt menti
is *Little Benjamin.* As *Benjamin* was the You
Son of *Jacob*, ſo our Apoſtle *Paul* of this Tribe,
the laſt that was called unto the *Apoſtleſhip.*
1 Cor. XV. 8, 9, 10.] And if *Littleneſs* may le
to a Thought of *Humility*, it was what rendered

Illustrious. [Eph. 3. 8.] The Word *Rodem*, which render *A Ruler*, is found no where else. y mean an *Extatic* one. [Compare now Acts IX. Acts XXIII. 17. 2 Cor. XII. 1.] *Theodotion* ren- t, A *Teacher*. [Compare now, 1 Cor. XV. 15. XI. 5, 23.] Then appear the *Princes of Judah*, heir *Council*. The Word *Rigmotham*, is also no where else. 'Tis by some rendred, *An heap ones*. A *Stone* is a Phrase for an *Upholder* and *rver*. [Gen. XLIX. 14.] *An heap of Stones*, is a Number of Colleques in the same Work. Tribe of *Judah* afforded a Number of *Apostles*. or Five without mentioning of *Judas* of *Kerioth*. *Princes of Zebulon* were *Peter* and *Andrew* and p and *Bartholomew*, (probably, the same with *anael*.) The *Princes of Napthali* were *Matthew* erhaps *Thomas*. *Austin's* Note is, *ex his Tribu- postoli erant*. The *Patrician* Paraphrase amounts s much. What a Solemn Entrance, God by His made into the Sanctuary! [2 Sam. VI. 13, 15, 16.] f the *Levites* went Singing before, the rest w th al Instruments followed after. [1 Chron. XV. .] To compleat the Melody, *Damsels* with *els* came between them both. As they went they and the Song is recited here. ——— The Tribes universally assembled on this occasion. There not only the Little Tribe of *Benjamin*, from e came the first King of *Israel*; and Princes of ribe of *Judah*, the great Support of the Kingdom. were also, the Princes of the remoter Tribes; *bulon* and of *Napthali*.

Some of the Ancients would have this *Wild Beast* e Fourth Beast in the *Seventh* of *Daniel*. And *mon* says, *Fera calami est Esax*. The same *Psal*. LXXX. 14. Deep thought is required here. Does not the *Roman Orator* a little expound the *w Prophet*, where he relates, *Aurum Judæorum*

Nomine, quotannis ex Italia, et omnibus vestris vinçijs, Hierosolymam expertari soleret? —— Bu
waits a further Accomplishment.

32 There is doubtless an *Ethiopia* of *Africa* as well as of *Arabia*, considered in the Scriptures. *Ez* mentions *Ethiopians* and *Egyptians* as near Ne bours. *Munster* has a good Gloss here; *Non Locus iste Mysterijs Regni Christi.*

PSALM LXIX.

To the Chief Musician. Upon Shoshannim. Of Da

1 DEliver me, O *Glorious* God, || Bec the waters do || *threatning my r* penetrate || into my very Soul. ||

2 In the mire of the Deep I sink; || th is no standing there; || Into deep waters I come; || and the Flood covers me. ||

3 I'm weary with my crying *there*; || very throat is dry'd; || mine eyes do while that I do || keep waiting for my Go

4 They that bear hatred unto me, || still without a cause, || *these Men* are mu ply'd above || the hairs upon my head. || causeless enemies who would || destroy me grown strong; || Then I made restitution what I took not away. ||

5 O God, Thou knowest very well || w is my foolishness; || and my offences not been || at all conceal'd from thee. ||

6 ETERNAL Lord of Hosts, Let not sham'd who hope on thee || thro' me; no thy seekers blush || for me, O Israels God. ||

Becauſe that I have undergone‖ reproach
hy account,‖ *and* a confuſion full of ſhame‖
covered my face. ‖
I am unto my Bretheren ‖ but as a ſtranger
, ‖ and to my Mothers Children I ‖ am
an alien. ‖
Becauſe the hot Zeal of thy houſe ‖ has
devoured me ; ‖ Contempts from thoſe
thee contemn, ‖ have alſo fall'n on me.‖
In faſts when I wept with my Soul, ‖
turn'd to my reproach. ‖
When I wore Sackcloth, then I was ‖
-word unto them. ‖
They who ſat in the Gate purſu'd ‖ me
their obloquies ; ‖ and I was made the
s of thoſe‖ who take the Drunkards cup.‖
But as for me, I turn my Prayer ‖ to
, ETERNAL God, ‖ in ſuch a time, as
ght hope ‖ to find acceptance in. ‖ In the
multitude of thy ‖ Mercy, hear me, O
; ‖ and for the Faithfulneſs which is ‖ in
ſalvation *found*. ‖
Deliver me out of the mire, ‖ and let
ot ſink *there* ; ‖ From them that hate me
e be ‖ ſav'd, and from deep waters. ‖
Let not the flood of waters come ‖ over
nor the deep ‖ ſwallow me up, nor let
it ‖ upon me ſhut her mouth. ‖
ETERNAL God, Hear me, for good ‖ is
enignity ; ‖ Oh, in the multitude of
compaſſions turn to me. ‖

17 And from thy Servant, O do not || T
hide thy face away ; || for that ſore trou
on me lies ; || O haſte, O hear thou me. ||
18 O draw near to my Soul ; for it ||
the Redeemer's part ; || Becauſe I have ſi
enemies, || redeem me *from them all.* ||
19 Thou haſt known my reproach,
what || a ſhame they caſt on me ; || And
diſhonour ; in thy view || are all my enemi
20 Reproach has broke my heart, and
have griev'd ; When I look'd for || condoler
there was none, and for || comforters, n
I found. ||
21 Nay, they for my refreſhment ga
unto me bitter Gall ; || and in my thirſt t
gave to me || ſour Vinegar to drink. ||
22 Their Table now let that become ||
fore them but a ſnare ; || and what ſhould
intended for || Peace-Off'rings, but a tra
23 Let darkneſs come upon their eyes,
that they ſhall not ſee ; || and make th
loins to tremble ſtill || for fear continuall
24 Upon them direfully do thou || th
indignation pour ; || and let the burning
thy wrath || take a faſt hold of them. ||
25 Their ſtately Palace let it be || entir
deſolate ; || within their Tabernacles let ||
no inhabitant. ||
26 Since Him whom thou haſt ſmitten, th
go on to perſecute, || and they talk to the gr
of thoſe || who are thy wounded ones. ||

27 Add *more* iniquity upon ‖ their *paſt* in-
ity ; ‖ *And* let them not admiſſion have ‖
o thy righteouſneſs. ‖
28 Let them be blotted out of the ‖ Book
he living ones ; ‖ and let them not in
iuing be ‖ enrolled with the Juſt. ‖
29 But I'm a poor afflicted one, ‖ and I am
owful ; ‖ O God, Let thy Salvation now ‖
t me glorioufly. ‖
30 The Praiſes of the Name of God ‖ I'll
r with a Song ; ‖ and I'll with a confeſſion
n ‖ thankfully magnify. ‖
31 This alſo will more grateful be ‖ to the
ERNAL God, ‖ than Beef or Calf on
ch the horns ‖ as well as hoofs appear. ‖
32 The humbled meek ones ſhall behold ; ‖
ſhall be very glad ; ‖ O you that ſeek *the*
ious God, ‖ ev'n ſo your heart ſhall live. ‖
33 Becauſe th' ETERNAL God attends ‖
the indigent ; ‖ and ſuch as He doth
in bonds, ‖ theſe He does not deſpiſe. ‖
34 *Now* let the Heavens, and the Earth ‖
in praiſing Him ; ‖ the Seas, and ev'ry
g that does ‖ move to and fro in them. ‖
35 For Zion God will ſave, and He ‖ will
h's Cities build ; ‖ that Men may dwell
ein and have ‖ it their Inheritance. ‖
36 The Offſpring of His Servants too, ‖ theſe
inherit it ; ‖ and they who bear love to
Name, ‖ theſe ſhall inhabit it. ‖

ILLUSTRATIONS on the LXIX. PSAL

WE have here a Prayer of the *Meſſiah* in Humiliation. It foretells the Deſolation the Jewiſh Nation: But a Glorious Eſtabliſhment.

4 *Theodoret* well conſiders our SAVIOUR, as p ing a *Debt*, which was none of his own Contracting.

5 *Munſter* notes; That ſome take it ſo; ' T ' knoweſt I have not been ſo *fooliſh*, as my Perſecut ' aſſert I have.—— But there is no need of taking it ſo

11 Was it not then become a Proverb, for the utn Hatred or Contempt of any Man; *I value him no m than I do* David?

12 The Language both of Graver Senators, and Idle Companions.

27 q. d. Suffer them to go on in compleating t *Iniquity*.

28 q. d. Let them enjoy none of the Bleſſings *Wri* in the Promiſes for the *Righteous*. To be Rem bred in the *Genealogical Tables*, was matter of little Conſequence. An *Inheritance* in the holy L was implied in it. The firſt, if not chief uſe of ters, was to keep theſe *Genealogical Tables*, in ev Family. When a Family was increaſed, theſe Ta were Tranſcribed for the uſe of New Deſcendants. the Tranſcription, they *Blotted out* whatſoever cured unneceſſary, to carry down the Hiſtory of Succeſſion. The *Iſſueleſs* were ſo. Of *Judah's* Sons, the Two Eldeſt were uſeleſs in the *Heral* and were *blotted out*. Unto theſe Tables refer, *E* XXXII. 32. And *Pſal.* CIX. 13. Here is a Key to *D* XXV. 6. The Book of Genealogies is here called, *Book of the Living*, becauſe the *Names* of Men *l* here, and the Men *lived* in their Poſterity. And called, A being *Written with the Righteous*, bec *Fruitfulneſs*, was among the *Jews* reckoned the

rd of *Righteousness*. The failing of their *Geneaical Tables*, among the Jews, is here foretold. w Remarkably 'tis Accomplished!

31 The Jews refer it unto the *First Sacrifice* offered *Adam*, after his Fall. Conceive the *Messiah*, who he Second *Adam*, speaking here, and it is worth nsidering.

PSALM LXX.

To the Chief Musician. Of David. To bring to Remembrance.

O God, For to deliver me! ‖ O Thou ETERNAL God, ‖ O do thou now ke haste for the ‖ relief of my distress. ‖

2 Let them be sham'd and blush, who do‖ k *to destroy* my Soul; ‖ Let them be turn'd k, and perplext ‖ who do desire my hurt.‖

3 Let them be forc'd to turn about ‖ for a t recompence ‖ of the shame that belongs hem, ‖ who say, Aha, Aha. ‖

4 Let all be glad and joy in thee, ‖ who k thee, and those who ‖ love thy Salva-n, ever say, ‖ Let God be magnify'd. ‖

5 But I'm a poor and needy one; ‖ Make te to me, O God; ‖ O Thou ETERNAL, ou my help ‖ and Saviour, tarry not. ‖

USTRATIONS on the LXX. PSALM.

IS the Prayer of the *Messiah* in His wonderful Sufferings. In the last Verse He takes the very ne which is in *Zech.* IX. 9. assigned unto Him. He tells the Miseries, which the Jews would procure hemselves by the Injuries they offered unto Him.

PSALM LXXI.

1 IN Thee, O Thou ETERNAL God, ‖ I repose my trust; ‖ O let me not be to shame ‖ unto Eternity. ‖

2 Save thou me in thy righteousness, ‖ cause me to escape; ‖ Incline thou unto thine ear; ‖ And, O deliver me. ‖

3 Be Thou the Rock where I may dwell and constantly resort; ‖ my safety thou hast order'd; for ‖ Thou art my rock and strength

4 My God, Deliver me from the ‖ hand the wicked one; ‖ out of the hand of unjust, ‖ and of the cruel one. ‖

5 Because, O Lord, th' ETERNAL God with hope I wait on thee: ‖ Thou'rt He whom I place my trust ‖ ev'n from my youth. ‖

6 On Thee I lean ev'n from the womb Thou hast extracted me ‖ out of my Mother Bowels; Praise ‖ shall ever be to thee. ‖

7 I unto many am become ‖ a wondrous prodigy: ‖ But thou hast ever been to me a refuge very strong. ‖

8 O let my mouth be filled with ‖ *expressions of* thy Praise; ‖ *It shall be with* Glory *fill'd* ‖ all day * and every day. ‖

9 O cast me not off in the time ‖ of advanced Age: ‖ Forsake me not when my strength ‖ is under a decay. ‖

10 For they that are my enemies

ſpend their talk on me, ‖ and they conſult
ether who ‖ watch *for to ſeize* my Soul. ‖
1 They ſay, God hath forſaken him: ‖
w perſecute *the Man*; ‖ And ſeize upon
1: for there is ‖ none to deliver him. ‖
2 O God, Be'nt far from me: my God ‖
ke haſte unto my help. ‖
3 The adverſaries of my Soul, ‖ may they
founded be. ‖ *Yea*, may they be conſumed
‖ they who do ſeek my hurt: ‖ may they
covered with reproach, ‖ and with diſ-
ceful ſhame. ‖
4 But as for me, I will maintain ‖ my hope
tinually; ‖ and I ſhall make additions ſtill ‖
ll thy glorious praiſe. ‖
5 My mouth ſhall make relation of ‖
ſpotleſs right'ouſneſs: ‖ of thy Salvation
the day; ‖ for I no numbers know. ‖
6 I'll walk in the ſtrength of the Lord, ‖
he ETERNAL God; ‖ I'll celebrate thy
iteouſneſs, ‖ yea, even thine alone. ‖
7 O God, Thou from my early youth ‖
t well inſtructed me: ‖ and hitherto I have
lar'd ‖ the wonders thou haſt wrought. ‖
8 Yea, even to the time when I ‖ muſt
advanced age, ‖ and have gray hairs upon
then, ‖ O God, forſake me not ‖ till to this
neration I ‖ declare thy pow'r abroad, ‖ and
o every one that is ‖ to come, thy fortitude. ‖
9 Thy righteouſneſs therewith, O God, ‖

unto

unto the very heighth ! ‖ Thou who
things ſo very great : ‖ O God, Who's
to thee ? ‖

20 Thou art He who has ſhown to
Affictions great and ſore : ‖ Thou'lt quic
me again, and raiſe ‖ me from the de
of Earth. ‖

21 Thou haſt giv'n an increaſe unto‖
bright magnificence ; ‖ and conſolations gi
me, ‖ returning unto me. ‖

22 WithPſaltry help't,nowTheeI'll pra
for thy truth, O my God : ‖ To thee I
ſing with the harp, ‖ O Iſraels Holy On

23 My lips they ſhall triumph with j
when I do ſing to thee ; ‖ and ſo my S
ſhall do,which thou‖haſt thoroughlyredeen

24 My tongue too tells thy righteouſn
all day * and every day ; ‖ for they're
founded and diſgrac'd, ‖ who do purſue
hurt. ‖

ILLUSTRATIONS on the LXXI. PSAL

SEE the Church (and the Spirit of Prophecy re
ſenting the Condition of the *Synagogue* a
groaning under the Tyranny of Antichriſt ; and ho
for a Reſtoration after ſo many Calamities.

3 *Munſters* Gloſs is,*Tu mandabis Angelis tuis de*

5 A Remarkable Inſtance, that 1 Sam. XVII. 33

16 O ye Servants of GOD, In your Miniſtry hand
that Subject, ſee whether He do not remark
Strengthen you.

PSALM LXXII.

Of Solomon.

Give Thou unto the King, O God, ‖ Thy
Judgments of all sorts; ‖ and unto the
of the King ‖ *give thou* thy Righteousness. ‖
He to thy People shall dispense ‖ Judg-
ts in Righteousness; ‖ and with right
gment he shall treat ‖ Thy poor afflicted
. ‖

The mountains to thy People shall ‖ bring
h a prosp'rous peace; ‖ and so the little
s shall do, ‖ because of righteousness. ‖

The poor afflicted ones among ‖ the Peo-
He shall judge: ‖ He'll the Sons of the
ly save; ‖ and break th' injurious one. ‖

Even so long as does the Sun ‖ their fear
hee shall last: ‖ and while the Moon shall
e a face; ‖ from Age to Age 'twill be. ‖

He shall come down like to the Rain ‖
n the Grass that's mown: ‖ *There shall*
descent like to ‖ Show'rs watering of
Earth. ‖

Whoever is the righteous one ‖ shall
rish in His days; ‖ and there shall be
t store of Peace, ‖ while there shall be
Moon. ‖

And He shall His Dominion spread ‖ a-
d from Sea to Sea; ‖ yea, from the River
all spread ‖ to the ends of the Earth. ‖ 9

9 They who dwell in the wilderneſs | e-
fore Him ſhall bow down: ‖ and they | at
are his enemies ‖ ſhall lick the very duſt
10 The Kings of Tarſis and the Iſles, ‖ ſ | ll
bring their preſents *then*; ‖ Then She | s
Kings and Seba's too, ‖ ſhall offer Gifts *to H* | ‖
11 Yea, Kings of ev'ry Kingdom ſha | ‖
before Him bow themſelves; ‖ all Nat | is
ſhall *therewith* become ‖ liege Serva | ts
unto Him. ‖
13 For he ſhall ſave the needy one, ‖ u | n
his piteous cry; ‖ and *ſave* the poor affli | d
one, ‖ yea, him whom none will help. ‖
13 He ſhall a kind compaſſion ſhew ‖ | to
him that's deſtitute; ‖ and to the nee | ;
yea, He'll ſave ‖ the Souls of needy ones.
14 From fraud, and from iniquity, ‖ | e
ſhall redeem their Souls; ‖ their Blood ſ | ll
alſo be eſteem'd ‖ precious before His ey | ‖
15 *This Poor* ſhall live ſo, and *the Ki* | ‖
ſhall give him Sheba's Gold; ‖ And H | H
ſtill intercede for him; ‖ He'll bleſs | n
every day. ‖
16 Of Corn an handful there ſhall | ‖
then ſeen upon the Earth; ‖ Upon the v | y
top of the ‖ high mountains, *ſown and ſe* | ‖
The fruit thereof ſhall make its wave ‖ e | n
like to Lebanon; ‖ The Citizens ſhall flou | h
then ‖ like the Graſs of the Earth. ‖
18 His Name, that ſhall endure un | ‖

perpetuity: ‖ in the face of the Sun He ſhall ‖ ve the Name of, The Son. ‖ And it ſhall al be for Men ‖ to bleſs themſelves in n: ‖ All Nations *of the World*, they ſhall ‖ l Him, The bleſſed One. ‖

18 O bleſſed be *the Glorious* God, ‖ who is ETERNAL One; ‖ *Bleſs'd be* the God of el who ‖ alone does wondrous things. ‖

19 Yea, ever bleſs'd His Glorious Name; ‖ d now let all the Earth ‖ be with His drous Glory fill'd: ‖ Amen, *O ſay*, Amen. ‖

20 *With ſuch inſpir'd deſires as theſe*, the pplications of David, who was Jeſſe's n, have come unto their end.

LUSTRATIONS on the LXXII. PSALM.

Is a Prayer for the Coming and Kingdom of the *Meſſiah*. The Jews unanimouſly apply it unto Him.

A præfatory Wiſh for the Proſperity of the Pſal- t himſelf, and of His Son *Solomon*, to whom the lm is dedicated. —— The Subject of the follow- Pſalm is another, a Greater than he.

6. An *handful of Corn* ſown even on the Top of ren Mountains, will ſpring up with Ears, which l be ſo thick and full, that when they are ſhaken h the Wind, they ſhall make a Noiſe like the Ce- s of *Lebanon*. The *City* ſhall be as fruitful as the *ntry*, and as well ſtored with Good things, as the th is with Graſs in the Spring. This is the *Patrician* aphraſe.

17 The Hebrews call the Meſſiah by the Name of *mon*, which ſignifies *A Son*. Here, *Before the Sun*, *mon* is *His Name*. The *Midraſh Tillin* reads it, *Ante*

Ante Solem filiabit Nomen ejus. And adds this G upon it; —— *Quia ipse filiaturus est Dormie in Pulvere.*

This is Wondrous from the Pen of a Jew!

I have somewhere seen this Gloss and thought u it. *His Name shall be as a Son, to continue his ther's Name forever.* Thus the Ministers of the Wo ought to *raise up the Name of* CHRIST *upon His heritance*, His Church. They ought not to *raise* their *own Names.*

This Passage, *Nomen ejus filiabatur*, is fulfilled to our Saviour, in that His *Name* is continued by Succession of *Many Sons*, before the *Sun.* Comp Heb. II. 13.

THE THIRD BOOK OF PSALM

PSALM LXXIII.

A Psalm of Asaph.

1 BUt yet, *This I will say*, That God ‖ good to Israel; ‖ *that is to say* to the that are ‖ of a Well cleansed Heart. ‖

2 But as for me, my feet almost ‖ d clin'd *from what is right*; ‖ scarce any thi *appear'd*, but that ‖ my Steps had run abroad

3 Because I had some Envy at ‖ the mad boasting Fools; ‖ When I saw the Prospe ty ‖ of the Ungodly Ones. ‖

4 For in their Death there are no Bands: till then their strength is firm. ‖

5 The

They are not in Man's Labour, nor || are
u'd like *other* Men. ||
Therefore their Pride do's like a Chain||
mpaſs them about; || Iniquity does co-
hem, || *eſteem'd* an Ornament. ||
Their Eyes ſtand out with fatneſs;
|| have more than Heart can wiſh. ||
They waſte; and ſpeaking ill, oppreſs; ||
talk, how loftily! ||
They reſolutely ſet their Mouth || for
blaſpheme the Heav'ns; || and their
gue with their Calumnies || does walk
t the Earth. ||
) Therefore His People do at length ||
e their Return to this; || When Waters
Plenteous Cup || are poured out to them. ||
t And *this is now the thing* they ſay; ||
r is it that God knows? || or is there any
vledge in || Him who is God on High? ||
2 Behold, theſe are th' ungodly Ones ||
proſper in the World; || of Riches
've a mighty Store || obtained for them-
es. ||
3 Surely, it is in vain that I || have pu-
'd my Heart; || *In vain* that I have
n'd my hands || in pureſt Innocence. ||
4 Whereas I have been ſtill chaſtiz'd ||
day * and every day; || and every Morn-
have had || Rebuke beſtow'd on me. ||
5 If now I ſhould reſolve with me, ||

I'll

I'll ſpeak at ſuch a rate; ‖ Thy Children's ge-
neration, Lo, ‖ *will ſay*, I've done amiſs.

16 I did propoſe unto my ſelf ‖ th
would know this thing; ‖ but it appe
before my Eyes ‖ a labour troubleſome.

17 *'Twas thus*, until that I into ‖ G
Holy Places went; ‖ *But then* I clearly
derſtood ‖ the latter End of them. ‖

18 Surely in Slipp'ry Places *and ‖ in d
Thou ſetteſt them; ‖ Thou doſt cauſe t
they ſhall into ‖ frightfull Deſtructions fa

19 To Ruin, Oh! How are they brough
How very ſuddenly! ‖ They periſh; T
are quite conſum'd ‖ from things moſt
rible. ‖

20 *It's found* but as a Dream when the
awake out of their Sleep; ‖ Lord, at th
riſing thou wilt on ‖ their Image caſt C
tempt. ‖

21 Truly on this Account my Hea
within me waxed hot, ‖ and in my rein
underwent ‖ the Piercings of a Dart. ‖

22 And as for me, I was become ‖ a v
fooliſh one; ‖ nor had I any knowledge; *B.*
was with Thee like the Beaſts. ‖

23 Yet as for me, I now will be ‖ w
thee continually; ‖ *To keep me from fa*
Steps thou haſt ‖ kept hold on my right han

24 Thou by thy Counſel *ever* wilt ‖ g
conduct unto me; ‖ and me Thou in-brig
glory then ‖ wilt afterwards receive. ‖

Whom in the Heavens have I *to* ‖ *im-*
or to enjoy? ‖ And there is none upon
Earth ‖ whom I desire but Thee. ‖
When my flesh and my heart do now ‖
a consumption fail; ‖ God is the strength
y heart, and ‖ my portion evermore. ‖
For, lo, they that go far from Thee, ‖
perish utterly; ‖ each one who does
horing go ‖ from thee thou dost destroy. ‖
But as for me, it's good that I ‖ get
d keep near to God; ‖ I in the Lord
RNAL hope ‖ to tell of all thy works. ‖

USTRATIONS on the LXXIII. PSALM.

Behold, the reflection of the Faithful on the Prosperity enjoyed by the Followers and Abettors *Antichrist*: And their comfort in the Expectation Destruction. Dr. *Patrick* thinks, *Asaph the* might be one who liv'd in the days of *Hezekiah*: aron. XXIX. 30.] probably the Father of that Eminent Person, who was then the Recorder. The miserable k made by the *Assyrians*, notwithstanding *Heb's* Reformation, might afford sufficient Occasion he Psalm. Or, the common Occurrences, which ce the XXXVII. Psalm would yield abundant on for the LXXIII.

o great is their Power, they are not in danger of *bound* over, by any humane Justice for their es. Nor are they afflicted with sore diseases: a long Life they dye easily. *Munster's* Gloss is, have no Anxiety about their *Widows* and *Orphans*; leave enough to them.

They are *short-sighted* People.

14 q. d. I was dealt withal as a *Malefactor*. were punished in the Morning.

17 Did not he hear the XCII. Psalm Sung in *Sanctuary?*

20 The Prophets of God, inspired from the *Sanctuary*, or the *Holy Place* of the Heavenly World, told us, that Men shall be *Raised from the Dead*, shall see a *Day of Judgment*, which will bring all rights, and unfold the Mysteries which now puzzle in the Conduct of Providence. This *Resurrection of the Dead*, with the following *Day of Judgment* here intimated. Yea, the Chaldee Paraphrase or Text is; *In Die Judicij magni, cum fuerint surgere de Sepulchris suis.* At that Day, First, the *Prosperity of the Wicked*, shall appear to have been a *Dream*. It shall be found so at their *Awaking*. The *Awaking of the Dead* is the Scriptural Term for the *Resurrection*. Should the following Word, *Bagnir* rendred, *in the City*, as it is by many and Ancient Interpreters, it would suit admirably. The Transaction of the *Last Judgment* will be very much carried on in the *Heavenly City*. But render it if you please, *Insuscitando*; the plain English is, *At thy Raising them*, or, *At their Rising*. Well, what shall be the *Thou wilt on their Image cast contempt*. A notable Key to this you have in, Dan. XII. 2.——Let the Word *Image* signify either their *Prosperity*; [See Psal. XXXVII. 7.] or their *Corruption*. [See Gen. V. 3.] or their *Spirit*, or their *Body*; or their pompous *Fashion* of living in this World; [See 1 Cor. VII. 31.] It will be true. By *Image*, I would understand, what they value themselves upon. Let it be remembered, The Word here also carries *Punishment*, in the Signification of it.

21 *Arnobius* finds chaft living here.

22 A *Beast* regards nothing but what is present.

23 Says the Pious *Herle*; It seems, *Heaven* is

ce of *having*, *Earth* but of *desiring*. Old *Ray-nd* in his *Pugio Fidei*, gives this Gloss; *Who will* e me *to be in Heaven with Thee? On Earth I re not* to be. *Arnobius* makes it the Language of Saviour, having finished all His Work on *Earth*, going to *Heaven*, where he had before conversed tinually.

8 The *Works* of Providence in preserving the Righ-s and destroying the Wicked.

PSALM LXXIV.

A Psalm of Asaph.

O God, why hast thou cast us off ‖ to perpetuity? ‖ Against the Sheep which u dost feed, ‖ why does thy Anger smoke? ‖ Remember thine Assembly, thou ‖ hast chased of Old; ‖ the Tribe thou hast re-med for ‖ thy own Inheritance. ‖ This unt of Zion in the which, ‖ Thou'st had dwelling-place. ‖

Lift up thy feet, *with haste to tread* ‖ *where mies have made* ‖ the desolations *that ear* ‖ *to be* perpetual; ‖ *and smite* each my that has done ‖ ill to thy holy Place. ‖

In the midst of thy Synagogue ‖ the ene-s do roar ‖ *as if possess'd of Prey*, they e ‖ set up their signs for signs. ‖

Notice is taken of the Man ‖ who car-up on high ‖ Axes among the thickest ghs ‖ of the Trees in the wood. ‖

6 So now with an united force ‖ at or
they batter down ‖ with the Ax and wi
Hammers, all ‖ the carved works thereof.
7 Thy Sanctuary they have caſt ‖ into t
waſting Fire, ‖ they have defil'd the dw
ling place ‖ of thy Name down to Earth.
8 They ſaid within their hearts, Let u
deſtroy them altogether; ‖ They've burnt
all the Synagogues ‖ of God through
the Land. ‖
9 Our Signs we ſee not; There is not
Prophet any more; ‖ with us there is
any one ‖ that knows how long 'twill be.
10 The adverſary, Thee, O God, ‖ H
long ſhall he reproach? ‖ The Enemy, ſh
he blaſpheme ‖ thy Name for evermore
11 Thy hand ev'n thy right hand, whe
fore ‖ doſt thou withdraw *from us?* ‖ Fr
the midſt of thy boſom take ‖ thou it, th
to conſume. ‖
12 For Thou, O God the Judge, doſt rei
my King from ancient time; ‖ Salvations
does bring about ‖ in the midſt of the Ear
13 Thou by thy mighty ſtrength didſt ma
the Sea divide aſunder, ‖ the heads of D
gons thou didſt break ‖ under the Waters *the*
14 Thou didſt with wounding bruiſe
head ‖ of the Leviathan; ‖ with him th
fedſt the People which ‖ dwelt in the v
derneſs. ‖

15

5 By cleaving thou didſt cauſe to flow ‖ fountain and the flood ; ‖ Thou didſt dry heRivers which‖ran with a mighty force.‖
6 *Even* the Day *itſelf* is thine, ‖ thine is the Night ; ‖ Thou haſt prepar'd the ht and the ‖ Sun *which diſpenſes it.* ‖
7 Thou'rt He, who hath appointed all ‖ Borders of the Earth ; ‖ The Summer and Winter,thou ‖ art He that formed them.‖
8 Remember this, th' Enemy has ‖ re-ıch'd th' ETERNAL God ; ‖ The People ı thro' folly, caſt ‖ contempt upon thy ne. ‖
9 Thy Turtle-dove's Soul, O give not ‖ to the multitude ; ‖ The Congregation of Poor ‖ forget them not fore'er. ‖
o O do thou have reſpect unto‖ the *An-t* Covenant ; ‖ for th' Earth's dark places fill'd with ‖ dwellings of cruelty. ‖
ı O let not the oppreſſed one ‖ return *Thee* aſham'd : ‖ *But* let the meek afflicted ‖ and the Poor praiſe thy Name. ‖
2 Do thou ariſe, O God ; appear ‖ thou lefend thy cauſe ; ‖ Remember thy re-ıch from the ‖ vain Fool *heard* every day.‖
3 Forget not thou the voice of them ‖ t are thine Enemies : ‖ The noiſe of them o do riſe up ‖ againſt thee daily grows. ‖

ILLUSTRATIONS on the LXXIV. PSAL

THE Spirit of Prophecy here livelily repref the ſtate of the *Jewiſh* Nation, in their I perſion under the *Romans*. Dr. *Patrick* thinks, *Aſaph* by whom the Pſalm was written, lived in the t of the Captivity, and perhaps near the Concluſion it, when there was no *Prophet* left, who could form them, *How Long!* Was it not *Aſaph*, Keeper of the Kings Foreſt, in the days of *Nehemi*

3 q. d. Make haſte and come and viſit the R that have laſted a long while, and without thy pow ful help will never be repaired.

12 A *Geographical* Curioſity! The Land of *Ju* was in the middle of the then inhabited *Earth*. this was the Stage whereon the Price of our Ete *Salvation* was effected. Compare, *Ezek.* V. 5. only *Caſaubon* finds that Land in the midſt of the Se Climates, then known, but *Villalpandus* with Compaſſes finds it in the very *Center* of the Wo *Kimchi* has much this way: Eſpecially on *Ezek.* XXXV 12, where 'tis called, *The Navel of the Earth.* cherius goes on to Remark, our SAVIOUR undergo what He did for us in this Land. [He adds alſo *utero Virginali.*] *Auſtin* has this Gloſs upon it; *was done, when the Word was made Fleſh and in bited a Body of Earth.* One Mr. *Smith* obſer How God accommodated the *Earth*, by having Church and Word, in the *midſt* of it.

14 An Alluſion to *Pharoah's* Death. *The break the Head of the Dragons in the Waters*, the cients with *Arnobius* had this Gloſs upon it; *fregiſti Capita Dæmonum in Baptiſmate.* 'Tis in *Baptiſm.*

PSAL

PSALM LXXV.

the Chief Muſician. Altaſchith. A Pſalm of Aſaph. A Song.

WE do give thanks to Thee, O God; ‖ we do give thanks *to Thee*; ‖ For t thy Name is near *to us* ‖ thy wondrous rks declare. ‖

2 When I ſhall at th' appointed time ‖ re- ve into my hands ‖ the Congregation, I ll Judge ‖ Things that are wholly right. ‖

3 The Earth and all of them that are ‖ abitants on it, ‖ are clean diſſolv'd; its I t do ‖ uphold it's Pillars now. ‖ Selah. ‖

4 I to the fooliſh Madmen ſaid, ‖ deal not fooliſhly; ‖ and to the wicked ones I d, ‖ Lift you not up the horn. ‖

5 Lift you not up the horn on high ‖ *a- nſt the Higheſt One*; ‖ Utter not ſpeeches th a neck ‖ that wont receive the yoke. ‖

6 Becauſe what you look for does come ‖ t from the riſing Sun, ‖ nor from the ſet- g, nor from the ‖ mountainons wilderneſs. ‖

7 But God *Himſelf*, He is the Judge ‖ *ing with Equity*; ‖ One Man He does put wn, and He ‖ does ſet another up. ‖

8 For the ETERNAL God has in ‖ His hand neaſuring cup; ‖ and the Wine *that's con- n'd therein* ‖ is in its colour red: ‖ It's full mixture; And He does ‖ pour from it; but e dregs ‖ thereof all the Earth's wicked ones, ‖ ll ſuck, ſhall drink them up. ‖

9 But as for me, I will declare‖ *this thi*
Forevermore : ‖ Unto the God of Jacob
Will ſing *His Glorious Praiſe.* ‖

10 And all the horns of wicked ones,‖ I
utterly cut off; ‖ But the horns of the Rig
teous one ‖ ſhall be lift up on high. ‖

ILLUSTRATIONS on the LXXV. PSALM

BEhold the Expectation which the Church has, t
the future Kingdom of the *Meſſiah.* In the *Fi*
Verſe, we have the Fate of the *Little Horn*, D
VII. 11. In the *Eighth*, we have the *Cup* ſo
markable in the Prophecies, *Iſai.* LI. 21, 22. *Rev.* XVII.

1 The Kingdom of *David* was now near ; whi
was a Figure of the *Meſſiah's.* The Miracles do
for and by him, and the Revolutions on the Nation
his favour were *wondrous Works* of GOD.

2 Dr. *Patrick* will have our *Aſaph* here, to be h
in, 2 Chron. XXIX. 30. — and thinks the ſtrange I
ſtruction of *Senacherib's* Army, referr'd unto. He
Hezekiah then reſolves, as ſoon as they could ha
their *Aſſemblies* again, he would perfect the Reform
tion he had begun before.

7 Some have had their witty Deſcants on the *Nort*
not being mentioned here. But is not the Word, whi
has been rendred, *The South*, rather to be read, T
Wilderneſs? Which lay to the *North* as well as t
South. Some have thus Deſcanted on it. The O
entals were generally given to *Aſtrology.* They to
Promotion to come from the *Stars* ; eſpecially, T
Sun. The Pſalmiſt ſays, No ; Promotion comes n
from the Planett *Riſing* and *Setting*, or exalted in t
Mid-Heaven. From the *North* none expected it. Y
and elſewhere we read, *On the North was Mou*
Sio

the City of the Great King. Here was the l Presence of the Great King from whom *all otion.*

The Punishments inflicted by GOD, are often like oxicating *Wine*, full of stupifying Ingredients, loosens the very Joynts, and takes away all th to resist.

The *Midrash Tillin* has a notable Gloss; That *Horns of the Wicked* are meant, The *Ten Horns* e Fourth Monarchy in the Visions of *Daniel.*

PSALM LXXVI.

the Chief Musician. On Neginoth. A Psalm of Asaph. A Song.

N Judah God is known; His Name || is great in Israel. ||

In Salem too's His tent; and in || Zion dwelling Place. ||

There did He break in pieces *all* || the ws of the Bow; || *There did He break* the ld and Sword, || and what belong'd to War. || h, ||

Illustrious Thou dost appear, || wondrously erful, || upon the Mountains where *wild s*, || *and Robbers seek* their Prey. ||

Stout-hearted ones are spoil'd they've || the sleep *design'd* for them; || and none l the mighty Men || found *the use* of hands. ||

O God of Jacob, 'Twas at thy || effectual ke || that both the Chariot and the Horse || e laid so dead asleep. ||

Thou, even Thou, art one that is || exceeding

exceeding terrible ; || and who ſhall ſtand
fore thy face || when once thou art provo

8 Thou didſt cauſe Judgment for to
heard from the Heav'ns above ; || the E
was ſtruck with trembling fear, || and
ſaw quiet reſt. ||

9 When God the Judge for to diſpe
His Judgments did ariſe ; || for to ſave
the meek who were || afflicted on the Ea
Selah. ||

10 Surely the wrath of Man ſhall b
confeſs thy praiſe to thee ; || and the
mainder of the wrath || is what thou
reſtrain. ||

11 Vow and pay to th' ETERNAL O
ev'n Him who is your God ; || you that
round Him, bring a gift || to Him who'
be fear'd. ||

12 He ſhall cut off the ſpirits of || Pri
in Vintage time ; || He ſhall be terrible u
the Kings that rule the Earth. ||

ILLUSTRATIONS on the LXXVI. PSAL

COmpare the *Fifth* Verſe of the Pſalm with
XXXVIII, and XXXIX Chapters of *Ezekiel*.
you would here think on the *Meſſiah's* Triumph
Gog and *Magog*. The *Vintage* in the laſt Verſe
one to *Iſai.* LXIII. and *Rev.* XIX. Whether the
mer Pſalm had a reference to *Senacherib's* overth
or no, 'tis more probable that this may have ſo.
doret aſſures us, That in ſome Copies of the C
Verſion, he found this Title, *An Ode againſt the*
rians.

4

The *Assyrians* had been on the Mountains about
alem, committing depredations. But God ap-
most *Excellent*, Glorious, Illustrious, in what He
those *Mountains*.
Before the Assyrians lay down to *Sleep* and never
d. [2 Kin. XIX. 35.]
Hezekiah went into the *Temple*, and Pray'd unto
who dwelt between the *Cherubim*. There GOD
the Sentence and Order for this wonderful thing
done. [See Verse 3.] To cut off the Leaders of
herib's Army. [2 Chron. XXXII. 21.] He took
their Lives at once, as a Gardener does the
hes of a *Vine*, or the Bunches of the *Grape*. In
ate of *Senacherib*, there was done a thing *terri-*
the *Kings of the Earth*.

PSALM LXXVII.

he Chief Musician to Jeduthun. A Psalm of Asaph.

MY Voice was unto God, and I || did make an earnest cry; || My voice unto God, and He || did hearken unto me. ||
In the day of my trouble I || did seek the
l; my wound, || spread in the Night,
rested not; || my Soul refus'd relief. ||
I did remember God, and then || was
tly discompos'd: || I did complain; my
t then || was overwhelm'd with grief. ||
The watchings thou didst apprehend ||
ch did attend my eyes; || I was seiz'd
astonishment || so that I could not sleep. ||
I have considered the days || which were
Ancient time; || I *have considered* the
rs || of Ages yet unknown. ||

6 My

6 My Song I thought on; in the Nig
I commun'd with my heart; ‖ and then
ſpirit made a ſearch, ‖ *to find the matter*
7 The Lord, *on whom I lean*, will He ‖
off forevermore? ‖ And will he not go
to ſhow ‖ His favour any more? ‖
8 His mercy, does it wholly fail ‖
perpetuity? ‖ What? For whole Gene
ons does ‖ His Word to nothing come?
9 What? Has the mighty God forgot ‖
to be merciful? ‖ Has He His tender bo
in ‖ great anger quite ſhut up? ‖ Selah ‖
10 Then, *upon this*, I ſaid, This is ‖ but
infirmity; ‖ The years of Change are al
the ‖ Right Hand of the moſt High. ‖
11 I will remember the Works of ‖
EVER-BEING One; ‖ ſurely I'll in rem
brance have ‖ thy wonder done of old.
12 Yea, I will meditate upon ‖ all of
Glorious work; ‖ and will * with Pra
and wonders ſpeak ‖ of things which t
haſt done. ‖
13 O God, Thy way *proceeds, and is* ‖ *be*
in holineſs; ‖ Who is the mighty God,
great ‖ as is *our* God the Judge? ‖
14 Thou art the mighty God; who d
the thing that's wonderful; ‖ among the
ple openly ‖ Thou haſt declar'd thy ſtreng
15 Thou haſt redeem'd thy People wi
thy own extended Arm; ‖ *Thou haſt redee*
the Children of ‖ Jacob and Joſeph ſo. ‖

The waters thee beheld, O God, ‖ the
rs thee beheld; ‖ they were afraid; the
s themſelves ‖ in a commotion were. ‖
Thick clouds did of their waters make ‖
undation then; ‖ The ſky gave out a
dering ſound; ‖ thy darts too went
ad. ‖

The loud voice of thy Thunder was ‖ in
Revolution heard; ‖ The Lightnings
k light on the World; ‖ the Earth was
d and ſhook. ‖

The way which thou didſt take was in ‖
Sea, thy paths were in ‖ the mighty
ling waters; and ‖ thy footſteps are
nown. ‖

Then by the hand of Moſes, and ‖ of
n *join'd with him*; ‖ thy People thou didſt
along ‖ ev'n like unto a Flock. ‖

USTRATIONS on the LXXVII. PSALM.

E we not here the *Jewiſh Nation* in a Meditation
on their Deſolate Condition, as rejected of God?
yet comforting themſelves with reflecting on
ancient Miracles and Promiſes.

To Remember how kind our GOD has been to us
erly; this only gives us the Greater *Trouble*, when
ompare it with our preſent Miſeries.

q. d. I ſaid, this is the thing that ſorely afflicts
—— To ſee the change in the proceedings of
Moſt High towards me. To this purpoſe, Dr.
icks Paraphraſe.

Munſters reading is, *In Sancto.* The whole
of God has a moſt unſpotted *Sanctity* ever Shining

18 How

18 How far did the *Thunder*, which accom
the promulgation of the Law on Mount *Sinai*, ca
Earth to tremble? See Josh. II. 10, 11. *As*
we heard our Hearts did melt.

PSALM LXXVIII.

Maschil. Of Asaph.

1 O Ye my People, Hearken well ‖ t
distilling law: ‖ Incline your
attentively ‖ to the words of my mou
2 My mouth I'll open in a da
*Sententious Parable; ‖ I'll utter secret
steries ‖ *in what fell out of* old. ‖
3 They are the things which we
heard, ‖ and *things which* we have know
and they are what our Fathers have ‖ rel
unto us. ‖
4 These we will not conceal from th
that are Children to those; ‖ They to
Generation *so* ‖ to come shall *still* rela
Even the Praises which belong ‖ to th
TERNAL God; ‖ and His strength and
wondrous works; ‖ the Things which
has wrought. ‖
5 A testimony He did in ‖ Jacob estal
so; ‖ and He made an appointment of
law in Israel: ‖ The things the which
did command ‖ unto our Ancestors, ‖
they unto their Children should ‖ com
nicate the same. ‖

6

That so the Generation still || to come
it know *the things* ;|| the Children to be
might rise || and to their Children tell.||
That they might set their hope in God,||
not forget the works || which God has
, but that they might || keep His Com-
dements. ||
And not be as their Fathers were, || a
eration bent || upon Apostasy *from God*, ||
a rebellous *Race*: || A Generation which
not|| direct their heart aright ; || nor was
r spirit faithfully|| adhering still to God.||
Well-armed were the Children which||
d from Ephraim ; || with Bow they shot ;
yet in day || of Battle turned back. ||
For they were such as had not kept ||
Covenant of God : || they also had refus'd
alk || according to His law. ||
Yea, and they had forgotten quite ||
Works which He had wrought ; || and the
gs very Marvellous || which He had
n to them. ||
Things very Marvellous He did || be-
their Ancestors ;|| He in the Land of
pt, *in* || the field of Zoan *wrought*. ||
He did divide the Sea, and gave || to
n a passage thro' ; || The Waters He did
e to stand || collected as an Heap. ||
He with a Cloud did give to them||
Conduct in the Day ;|| and with the Bright-
of a Fire || *over them* all the Night. || 15

15 He in the Wilderneſs did cleave ‖ ſolid Rock aſunder; ‖ and He did m them for to Drink ‖ as out of mighty Dee

16 Yea, He did bring forth flov Streams ‖ out of the ſolid Stone; ‖ like to Rivers He did cauſe ‖ the Wate run down. ‖

17 But they in Sinning againſt Him ‖ add yet more and more ;‖ Thereby pro ing the moſt High ‖ while in the Wil neſs. ‖

18 And in their Heart Tempting of H they tried the mighty God; ‖ *They did* Deſiring food ‖ to ſuit their Appetite. ‖

19 Yea, They blaſphem'd the *Glor* God; ‖ and this is what they ſaid ; ‖ God prepare a Table *here* ‖ in *ſuch* a V derneſs. ‖

20 Behold, He ſmote the Rock and th the Waters guſhed out; ‖ The Torr then did running there ‖ an Inunda make. ‖ But what? can He alſo beſt *upon His People* Bread? ‖ What? will make proviſion of ‖ fleſh for His People *to*

21 Therefore the ETERNAL heard, was ‖ Angry : ſo kindled was ‖ a Fire on cob, and Wrath went ‖ up againſt Iſrael.

22 Becauſe that they had not rel with faith upon *their* God ; ‖ nor had t then their Confidence ‖ in His Salva plac'd. ‖

23 Al

3 Altho' He from above had given ‖ Com-
d unto the Clouds, ‖ and opened wide
Gates of Heav'n, ‖ *as of a Granary.* ‖
4 And He from thence had rained down ‖
ma on them to Eat; ‖ yea, and the Corn
leaven too ‖ He had beſtow'd on them. ‖
5 A Man was then allow'd to Eat ‖ the
d of mighty ones; ‖ He did *of that* ſend
them ‖ a Diet to their full. ‖
6 He in the Heavens then did cauſe ‖ an
ern wind to blow; ‖ and by His mighty
er He did ‖ bring in a Southern wind. ‖
7 He did rain down upon them Fleſh ‖ *in*
y like the duſt; ‖ and like the Sand that
ds the Seas ‖ a Fowl that had a wing. ‖
8 And in the middeſt of their Camps ‖ He
ed *it* to fall; ‖ *yea, and* in the whole
uit of ‖ their Habitations there. ‖
9 So they did eat thereof, and they ‖ were
repleniſhed; ‖ and He did bring to them
thing ‖ that was their own deſire. ‖
10 They were not yet eſtranged from ‖ what
their own deſire: ‖ their Meat *they had*
uch deſir'd ‖ as yet was in their mouth; ‖
11 When the great Wrath of God did *like* ‖
re aſcend on them; ‖ and ſlew their fat
, and ſmote down ‖ the chief of Iſrael. ‖
12 But notwithſtanding all of this, ‖ they
went on to Sin; ‖ and they did not
credit to ‖ His very wondrous works. ‖

33 Therefore He made their days to wa
away in vanity ; ‖ yea, and their years
trouble which ‖ quickly diſpatched then
34 When He ſtruck them with Death, on t
then they did ſeek to Him : ‖ Then they
turn'd, and early they ‖ enquired after G
35 Then they call'd to remembrance th
God was their ſheltring Rock ; ‖ and
High God claim'd ſtill to give ‖ Redemp
unto them. ‖
36 Nevertheleſs with a falſe mouth, ‖ t
did but flatter Him ; ‖ and with their tong
that ſpoke ſo fair ‖ they did but lie to Hi
37 For ſtill their heart with right inte
was not reſolv'd for Him ; ‖ nor in His
venant did they ‖ uſe good fidelity. ‖
38 But being merciful, He did ‖ for
iniquity ; ‖ And He then did not upon th
deſerv'd deſtruction bring : ‖ No, He
multiply the Acts ‖ in which He turn'd av
His anger, and therewith He did ‖ not
up all His wrath. ‖
39 For He remembred this of them ; ‖
they were *feeble* Fleſh, ‖ a Spirit that paſ
away, ‖ and cometh not again. ‖
40 How often in the Deſert they ‖
vok'd Him bitterly ! ‖ *How often* in the
derneſs ‖ they irritated Him ! ‖
41 Yea, they returned back unto ‖ t
way of tempting God ; ‖ Limits they
did preſcribe ‖ to Iſraels Holy One. ‖

42 They did not well remember *what* ‖
s Hand *had wrought for them* ; ‖ the Day
ien He delivered them ‖ out of Adverſity. ‖
43 How He in Egypt *wrought and* ſet ‖ His
oſt amazing Signs ; ‖ and in the Field of
an there, ‖ His Works moſt wonderful. ‖
44 ThereHe had with a *ſtrange turn* chang'd ‖
eirRivers into blood, ‖ and chang'd their
ods at ſuch a rate, ‖ they could not drink
reof. ‖
45 He ſent the Dog-fly upon them, ‖ which
y'd upon them ſore ; ‖ *He ſent* the Frogs
which did bring ‖ deſtruction upon them. ‖
46 Unto the Caterpillar He ‖ did give up
ir increaſe ; ‖ and to the Locuſt He gave
‖ what they had labour'd for. ‖
47 He kill'd their Vines with Hail, and
ir ‖ Sycomore Trees with Froſt. ‖
48 And left their Cattle to the Hail, ‖ their
cks to Lightning too. ‖
49 He caſt on them His burning Wrath, ‖
ger, and great Diſdain, ‖ with Trouble ;
l Angels were ‖ commiſſion'd *for the work*. ‖
50 He for His Anger weigh'd a path ; ‖ He
red not their Soul ‖ from Death, but He
e up their life ‖ unto the Peſtilence. ‖
51 All the Firſt-born of Egypt then ‖ He
te ; The Firſt-fruits of ‖ *their* Forces, in
Tents that were ‖ inhabited by Cham. ‖
52 But He made His own People to ‖

go forth like unto Sheep; || and He did
the Wilderneſs|| guide them like as a Flo
53 He did guide them in ſafety, ſo || t
they were not afraid; || But the Sea o
whelmed them || that were their Enemi
54 He brought them to the border
His Sanctuary *here*; || the mountain which
own right Hand || had made a purchaſe o
55 And He before their faces did || caſt
the Nations *there*; || yea, He did cauſe th
for to fall || in the divided Lotts, || w
there was to be caſt a Line || for their inh
tance; || and in their Tents He made to dw
the Tribes of Iſrael. ||
56 Yet they did by temptations try ||
bitterly provoke || the moſt High God,
they kept not || the things He teſtify'd. ||
57 But they returned to their wont ||
dealt perfidiouſly, || like to their Anceſto
they warp'd || like a deceitful bow. ||
58 For that with their high places the
provoked Him to wrath; || and with th
graven Images || mov'd Him to jealouſy. ||
59 *This Thing* when God the Judge did he
He then was mov'd to wrath; || yea, He w
great abhorrence caſt || contempt on Iſrae
60 So He the Tabernacle of || Shiloh
then forſake; || The Tent which He
plac'd for to || cohabit there with Man. ||
61 And He delivered his ſtrengt

o Captivity ; || yea,andHis glory into the||
nd of the Enemy. ||
62 He alſo His own People did || ſhut
unto the Sword ; || and He was very angry
h || His own Inheritance. ||
63 Their choice Young Men the Fire *of wrath* ||
greatly waſte away ; || and ſo their Virgins
ld not be || pra is'd to the Marry'd State. ||
64 They that were Prieſts to Him did fall ||
the devouring Sword: || but yet their Wi-
ws did not then || their lamentations make. ||
65 Then did the Lord awake, as one || that
l been faſt aſleep ; || He was like to a
ghty Man || ſhouting upon his wine. ||
66 And He upon the hinder parts || did
te his Enemies ; || He brought upon them
iſgrace || that is perpetual. ||
67 The Tabernacle alſo of || Joſeph He did
uſe ; || and He plac'd not His choice upon ||
Tribe of Ephraim. ||
68 No, but the Tribe of Judah He || did
aſe to make His choice ; || He choſe the
unt of Zion which || He ſet His love upon. ||
69 And He His Sanctuary did, || build like
h Palaces ; || Like to the Earth for which
does || a long Foundation lay. ||
70 David he alſo choſe to be || a Servant
o Him ; || and fetch'd him from th' In-
ſures where || the Sheep were folded in. ||
71 From following of the Ews with young ||

He brought him for to feed ‖ Jacob t
was His People, and ‖ Israel His Heritag
72 So he led them according to‖ his hea
integrity ; ‖ and led them in the manifol
skilfulness of his hands. ‖

Illustrations on the LXXVIII. PSAL

THE Psalm foretells the Rejection of the *Ten Tr*
for Crimes committed since their Separati
with a Promise of preserving *Judah*, and the Hous
David, from which the *Messias* was to be Born,
is to re-establish *Zion*, and bring the People into
jection to Himself.

9 Some think, this refers to the overthrow w
the *Israelites* received, when the Philistines took f
them the Ark of GOD. As the *Ark* so the *F*
was then in the Territory of the *Ephramites*.
here are, *Dark sayings of Old.* The Jewish T
tions, and Commentaries on, 1 Chron. VII. 21.
us; the *Philistines* had made some Inroads and Aff
on the Skirts of *Goshen*, while the *Israelites* re
there. The *Israelites* and particularly the Active
phramites formed an Expedition against the *Canaan*
presuming to attack them in their own Country.
they came off unhappy Losers ; The *Rabbies* tel
they lost no less than Eight Thousand Men. This
got by *Anticipating* and *Præcipitating* what G
had to do for them. Yea, after the Death of
Twelve Patriarchs, they fell into all manner of
bominations. They committed innumerable *Idolat*
They did forget and forego Circumcision, the *Cove*
of GOD : This was the Reproach of *Egypt*. [Josh. V

12 *Zoan*, a very Ancient City, [*Numb.* XIII.
called by the Greeks *Tanis*, near the Second Mou
the *Nile*.

25 A Food prepared by *Angels!* The Gloss of
das is, *Ministred by Angels.* 30

o q. d. They were not hindred from Eating as much hey pleased.

2 q. d. They were not moved by any of His wonful Works, to *Believe*, That He was able to bring n into the Land of Promise.

9 The Apostle, *Rom.* II. 8, 9. uses these very rds, when he mentions the Judgments of GOD on ked Men. An Intimation that GOD will put those erables into the Hands of *Evil Angels*.

o Some chuse to read it, *The Tent which He had d in Adam.* There was a Town called *Adam.* h.III.16. *The waters rose up in an Heap, afar off, in am.*] *Adam* was the Center where the Waters were ted; and where was the Station of the *Ark*, now ly to enter *Jordan*.

PSALM LXXIX.

A Psalm of Asaph.

O God the Heathen are come in‖ to thine Inheritance; ‖ Thy holy Temple ey've defil'd; ‖ Jeruſ'lem laid in heaps. ‖

2 Dead Bodies of thy Servants they‖ made eat for Fowls of Heav'n; ‖*and* the fleſh of thy ncious ones ‖ for the Beasts of the Earth. ‖

3 Their Blood they have like water ſhed ‖ ound the Circuits of‖ Jeruſalem, and there us none ‖ found that would bury them. ‖

4 We are made a reproach unto ‖ thoſe in r Neighbourhood; ‖ a ſcorn and a deri- n to ‖ them that encompaſs us. ‖

5 How long, O Thou ETERNAL God? ‖ ilt thou forever be ‖ angry with us? Thy ouſly ‖ ſhall it ſtill burn like fire? ‖

6 Thy burning wrath, O do thou pour ‖

upon the Nations down ; || which do
render unto thee || any acknowledgments
And on the Kingdoms which have not || cal
upon thy Name. ||

7 For Jacob they've devour'd, and hav
laid waſte his dwelling place. ||

8 Mind not againſt us former ſins ; || ma
haſte ; Thy bowels, Oh ! || let them prev
us ; for that we || are brought exceeding lo

9 O God whence our Salvation comes
Afford thy help to us ; || Becauſe there is c
cern'd therein || the Glory of thy Name, || A
Oh! do thou beſtow on us || a full deliveran
cleanſe thou us alſo from our ſins, || for
ſake of thy Name. ||

10 Why ſay the Nations, Where's th
God ? || Let our eyes ſee made known ||
Nations the revenge of blood || they've
thy Servants ſhed. ||

11 The ſighing of the Priſoner, let || it co
before thy face ; || To ſhow the greatneſs
thy Arm, || Reſerve the ſons of Death. ||

12 But to our Neighbours pay into || th
boſom ſeven-fold || the vile reproach, w
which they have || reproached thee, O Lo

13 So we thy People, and the Sheep || Th
feedeſt, Thee ſhall praiſe || for time
known ; from Age to Age ; || we ſhall decl
thy Praiſe. ||

USTRATIONS on the LXXIX. PSALM.

hold *Jeruſalem* deſtroyed by the *Romans*, and the Jewiſh Nation expoſed unto Deriſion in their long erſion. Behold a fervent Prayer, that GOD would npence upon the Idolatrous Nations their Cruelty rds the *Jews*; with a Promiſe to Celebrate the es of GOD, after their Deliverance, and the De- ion of *Antichriſt*.

PSALM LXXX.

he Chief Muſician. Upon Shuſhannim. Eduth. A Pſalm of Aſaph.

HEar, O Thou Iſraels Sheperd, who‖ leadſt Joſeph as a Flock; ‖ Thou who make thy Seat to be‖ the Cherubim, ne forth.‖

Before the face of Ephraim, ‖ alſo of jamin, ‖ and of Menaſſeh, ſhow thy gth, ‖ and come with help to us. ‖

O God, Cauſe thou us to return, ‖ and e thy Countenance ‖ to ſhine forth *upon* ſo we‖ ſhall *our* Salvation ſee. ‖

O Thou ETERNAL One, who art ‖ the of Hoſts? How long‖ againſt thy Peo- Prayer wilt thou ‖ ſmoke with incenſed th? ‖

Thou feedeſt them *but* with a Bread‖that's ed ſtill with tears;‖ and thou doſt give n tears to drink,‖ev'n with a treble cup.‖

Thou makeſt us a ſtrife unto‖ them in Neighbourhood; ‖ and they that are our nies ‖ do laugh among themſelves.‖

7 Turn

7 Turn us again, O God of Hosts, ‖ cause thy Countenance ‖ to shine forth *us*; so we ‖ shall *our* Salvation see. ‖

8 Thou from its place in Egypt hast ‖ ca to be brought a Vine; ‖ The Nations t rejected hast; ‖ and thou hast planted i

9 Thou didst evacuate all clear ‖ before face of it; ‖ and thou didst make it deep root, ‖ until it fill'd the Land. ‖

10 The Mountains were well cover'd w the spreading shade of it; ‖ and the Bran thereof did *hide* ‖ Cedars of God themsel

11 She did send forth her Branches w as far as to the Sea; ‖ and the slips cut f it *she sent* ‖ as far as to the River. ‖

12 But, Oh! why hast thou broken do her hedges *all of them?* ‖ so that all they do pass by ‖ the way, do pluck at her. ‖

13 The Boar that comes out of the w hath laid it very waste; ‖ and the wild B that ranges in ‖ the field, devoureth it.

14 Return, O God of Armies, we ‖ do h bly ask for it; ‖ look down from Heaven behold ‖ and visit thou this Vine. ‖

15 Even the Plant which thy Right H hath planted in the Earth; ‖ and *look* upo Branch which thou ‖ hast strengthen'd thy self. ‖

16 It is consumed with the Fire; ‖ 'ti terly cut down; ‖ they perish from the rebuke ‖ of thy *provoked* face. ‖

Let thy Hand be upon the Man ‖ who
thy Right Hand; ‖ Upon the Son of Man
m thou ‖ haſt ſtrengthen'd for thy ſelf. ‖
So we ſhall never any more ‖ Apoſta-
from thee; ‖ O do thou quicken us, and
ſhall call upon thy Name. ‖
Make us return, ETERNAL God ‖ of
s; Thy Countenance ‖ cauſe to ſhine forth
s; ſo we ‖ ſhall *our* Salvation ſee. ‖

USTRATIONS on the LXXX. PSALM.
R. *Patrick* thinks the Pſalm was Penn'd in the
Time of *Hezekiah*; who wrote a Circular
r unto the Tribes, eſpecially *Ephraim* and *Me-*
h, who were eſcaped out of the Hand of the *Aſſy-*
; that they would come to the Houſe of GOD at
ſalem. After this the Land was invaded and ſore-
ſtreſſed by *Senacherib*; which was doubtleſs a
ous Diſcouragement unto them, who had joined
e Reformation. This might move *Aſaph*, moſt
ſtly to beſeech of GOD, that He would ſtir up
ſelf, before *Ephraim* and *Menaſſeh*, as well as
amin, (in which Tribe ſtood part of *Jeruſalem* and
Temple!) and let them ſee by a Remarkable De-
nce, that their Zeal was acceptable to Him. Theſe
e Tribes, may be alſo linked, becauſe they were
Tribes, which together followed the *Ark*, and
ght up the Reer in the Camp of *Iſrael*. The
k expreſly calls this, *A Pſalm concerning the Aſſy-*
It is remarkable *Hezekiah* diſtreſt by the *Aſſy-*
, applies himſelf to GOD in the very Language of
Pſalm now before us. 2 *Kin.* XIX. 15, 16. *Iſai.*
VII. 16, 17. But in the midſt of all, Behold the
ſh Nation under the oppreſſion of the *Roman Em-*
(called the *Wild-Boar*, becauſe it was one of the
Standards

Standards of that Empire) waiting for Deliveran
the Hand of the *Messiah*.

1 *Joseph* personally considered, was one like a
nocent *Lamb* fallen among a Company of Wolves.
XXXVII. 18.]

5 Hebr. *In a Treble Measure.* The *Talmu*
pounds it, that the Captivity under *Edom*, t
Rome, will be a Cup *Three times* as large as th
Egypt, and that in *Babylon*, Three Times 400 Y
and Three Times 70 Years, at least 1410 Years
Kimchi observes, That the Captivity in *Babylon*
Third part so long as the Captivity in Egypt.

6 q. d. Our Neighbours are ever picking of Qu
with us, or striving among themselves who shall
the greatest Booty of us.

15 *Channa*, which we render, *The Branch*,
Egyptian Word; very agreeably used when a
brought out of Egypt, had been spoken of. *Bo*
expounds it of the *Hedera Chenositis*.

17 Even the *Targum* of *Jonathan* the *Jew*,
confess that the King MESSIAH is here spoke
Behold the Two Natures of the *Messiah*. He is
Man of GOD's Right Hand in regard of His
vinity; He is the Son of *Adam* in regard of His
manity. In the Desolation of the *Vine* here, d
less the Spirit of Prophecy ultimately refers to
Destruction of the Jews, by the *Roman* Power.
Solomon says well, *Inmuit Captivitatem Romæ*.
Boar out of the Wood, he calls, *Esau*, that i
Roman; and says, 'Tis the *Fourth Beast* in the
sions of *Daniel*. It is Remarkable, The Destru
of the Jews, begun with the setting up a *Boar* o
Gates of the Temple. GOD then said unto t
Now the Boar out of the Wood is coming upon y

PSALM LXXXI.

To the Chief Musician. Upon Gittith. Of As

) Sing aloud unto the God ‖ in whom we have our ſtrength; ‖ O make a
l noiſe unto ‖ the God of Jacob *now*. ‖
Take up a Pſalm *into your Mouth*; And
the Timbrel out; ‖ *Bring out* the
ant Harp, with it ‖ joining the Pſaltery. ‖
Sound with the Trumpet at the Time ‖
the New Moon appears; ‖ at the ap-
ted time; on the ‖ Day of our Feſtival. ‖
For this to Iſrael is ordain'd ‖ a Law
acobs God. ‖
This for a Teſtimony He ‖ to Joſeph
aſſign: ‖ *He did it* when thorough the
‖ of Egypt He went forth; ‖ *A Land*
e I did hear a Tongue ‖ I did not un-
and. ‖
Twas this, His Shoulder I remov'd ‖
the load laid on it; ‖ his hands did
theBasket then ‖ make an entire eſcape. ‖
When thou waſt in thy Trouble, thou ‖
make a Cry to me; ‖ and I thereon
work for thee ‖ a great Deliverance. ‖
ſecret Place of Thunder I ‖ gave An-
unto thee; ‖ I prov'd thee at the Wa-
of ‖ Contentious Meribah. ‖ Selah. ‖
Hear, O my People, now, and I ‖ will
y to thee; ‖ O Iſrael, If that thou wilt ‖
hearken unto me. ‖
There ſhall not any ſtrange God be ‖
owledged in thee; ‖ Nor unto any foreign
‖ ſhalt thou bow down thy ſelf. ‖ 10

10 I am JEHOVAH, Thy God who ‖ fet
thee up from the Land ‖ of Egypt; Open
thy Mouth, ‖ and I'll repleniſh it. ‖

11 But, Oh! my People, they would
hearken unto my Voice; ‖ and Iſrael ha
deſire ‖ to take Delight in me. ‖

12 So I did give him up unto ‖ the
of their own heart; ‖ they in their ow
ventions then ‖ went always walking on

13 My People, Oh! that they had h
Obedient unto me; ‖ Oh! that in my dire
Ways ‖ Iſrael had walked on! ‖

14 Their Adverſaries then I ſhould ‖
quickly vanquiſhed; ‖ and on their Ene
I ſhould ‖ have quickly turn'd my hand.

15 They that hate the ETERNAL G
ſhould ſoon have fawn'd, on Him; ‖
then their time would have endur'd ‖ to
petuity. ‖

16 He ſhould have alſo fed him with
fatneſs of the Wheat; ‖ and from the
with Honey I ‖ ſhould have repleniſh'd th

ILLUSTRATIONS on the LXXXI. PSA

THE *Firſt Day* of the *Seventh Month* was
others, *A Day of blowing Trumpets.* [
XXIX. 1.] And it being the firſt *New Moon*
Year, the *Trumpets* were blown longer this Day
any other. *Maimonides* thinks it was to awaken
Preparation for the Solemn *Day of Expiation*,
was Ten Days after. It was the Day when
(after being twice forty Dayes in the Mount)
to give order for building the Tabernacle.

ne Pfalm was compoſed for this Occaſion. GOD ſelf is introduced in it as inſtructing them in the of the Solemnity. And He ſhews the Jews (and that their Diſobedience to Him is the Cauſe of all Miſeries which befal them.

Was it the *Egyptian* Language. Or, ſhall we ra-take *Patricks* Paraphraſe? 'We heard unto our oniſhment, (for we never before were acquainted n it) the Voice of God.

They were delivered from the dirty and ſordid Em-nents, wherein the *Egyptians* had employed them.

The *Arabian* Interpreter, has a Notable Paſſage ; *Secret Prayers are like ſounding Thunder in Ears of* GOD. But the Thing moſt evidently re-unto is this ; the People cried unto GOD in their eſs at the *Red-Sea*, and God confounded the *E-ians* with Lightning and Thunder out of the *Cloudy r.* [See Exod. XIV. 10, 13. Pfalm LXXVIII. 18.]

PSALM LXXXII.

A Pſalm of Aſaph.

N the Aſſembly of *our* God ‖ there ſtand-eth God the Judge ; ‖ He in the mid-of the God's ‖ does the part of a Judge. ‖

He ſaith, How long in Judgment will ‖ do iniquity ? ‖ and ſo accept the perſons ſuch as are wicked ones ? ‖

In Judgment ſee that you defend ‖ the and Fatherleſs ; ‖ do Juſtice to th' cted one, ‖ and the impoveriſh'd. ‖

Accompliſh a deliverance for ‖ the Poor Needy one ; ‖ Out of the hands of wicked ‖ ſet them at liberty. ‖

They neither know nor underſtand : ‖ in neſs they walk on ; ‖ all the foundations he Earth ‖ are ſhaken out of courſe. ‖ 6

6 I've ſaid, Ye're God's; and all of y
are Sons of the Moſt High. ‖
7 But ye ſhall dye like Men, and as ‖
of the Princes fall. ‖
8 Ariſe, O God, *and* execute ‖ thou Ju
ment in the Earth; ‖ for thou ſhalt have
Nations to ‖ be thine Inheritance. ‖

ILLUSTRATIONS on the LXXXII. PSAL

IT appears by the laſt Verſe of the Pſalm, that i
lates to the Time of the Divine Vengeance o
Antichriſtian Powers. It contains an Exhortation
thoſe Powers to follow Righteouſneſs; and fore
their total Deſtruction, when the *Meſſiah* ſhall com
eſtabliſh His Empire. Dr. *Patrick* refers the P
to the days of *Hezekiah*; and makes it an Admoni
unto the *Judges* then, to be more careful of their
and Remember GOD who Judges them.

6 *Reizius* thinks, The Judges of *Iſrael*, on the
count of the peculiar *Theocracy*, wherein they had
Station, had a claim to the Name of *Elohim*, a
others in the World; but that our Lord JE
CHRIST has now ſuperſceded the Title for t
Nevertheleſs there is an Holy Uſe, that may ſti
made of the Title. And as the Lord *Bacon* obſe
All the Precepts concerning *Magiſtrates*, are effec
ly comprehended in thoſe two *Remembrances*; *Rem
ber that you are Gods*, and, *Remember that
are Men.* The One Bridles their *Will*, the other
Power.

7 *Like Men*! —— and not like *Beaſts*; For
ter Death the Judgment. One Obſerves further,
Beaſts live out their Time determined by *Nature*,
leſs Violence or Caſualty come in between. But
dieth in every Age; oftner in Infancy than in
other Age.

PSA

PSALM LXXXIII.

A Song. A Pſalm of Aſaph.

1 N intermitting ſilence let || not be with
Thee, O God ; || as one deaf hold
not thy peace ; || and be not ſtill, O God. ||
2 For that, behold thy Enemies || make a
ultuous noiſe ; || and they that are thy
ers do || proudly lift up the head. ||
3 Againſt thy People they have had || cun-
contrivances ; || and have their conſul-
ons held || againſt thy hidden ones. ||
4 They 've ſaid, Come let's deſtroy them
e || to be no Nation now ; || That ſo the
ne of Iſrael may || be mentioned no more. ||
5 For they their conſultations have || cloſely
ther held || with one conſent ; againſt
they || do form a mutual league. ||
6 'Tis *what* the Tents of Edom *do*, || and
he Iſhmaelites ; || Moab *aſſociates with them* ; ||
o the Hagarens. ||
7 Gebal and Ammon *do come in* || *conjoin'd*
Amalek ; || Philiſtia *comes in* with the ||
bitants of Tyre. ||
8 Yea, the Aſſyrian *ſo remote*, || is alſo
'd with them ; || They to the Sons of
became || a very ſtrengthning Arm. ||
9 O do to them as once thou didſt || unto
Midianites ; || as Siſera, as Jabin *once*, ||
Kiſhon's Torrent *were*. ||
10 They at *the Place call'd* Endor did ||

deſtruction undergo: ‖ They were *ſcor*
and unburied left ‖ as dung upon the Eart
11 Make them, *yea*, *make* their Nobles li
to Oreb and to Zeeb; ‖ yea, like to Zeb
and like to ‖ Zalmunna, all their Kings.
12 They ſaid, We will Houſes of God ‖
our poſſeſſion take. ‖
12 My God, Make them like to a whee
as chaff before the wind. ‖
14 As the fire burns the wood and as ‖
flame ſets hills on fire; ‖
15 So with thy Tempeſt follow ther
and fright them with thy ſtorm. ‖
16 Make thou their faces to be full ‖
ignominious ſhame; ‖ That they may
thy Name, O Thou ‖ that art th' ETERN
God. ‖
17 Let them be put to ſhame, and
forever terrify'd; ‖ with ſhame, yea, let th
hang the head; ‖ and let them periſh qui
18 Let Men know, that Thou only h
JEHOVAH for thy Name; ‖ Thou art
moſt High One, who doſt ‖ rule over all
Earth. ‖

ILLUSTRATIONS on the LXXXIII. PSA

WAS the Pſalm compoſed on the Combin
made againſt the Church in the days of *Jeh*
phat? And was the Writer of it, either *Jahazie*
of *Aſaph*'s Poſterity inſpired on this Occaſion? Or
other in thoſe days whoſe proper Name was *Aſa*
Or, does the Pſalm take in all the Attempts mad

that, until that made by the *Assyrian*, who came lo what the rest had not been able to do? Then *Patrick* thinks the *Asaph* who lived in the days *Hezekiah*, may pass for the Author. But after all, *Allix* here sees a Prayer against the Followers of *tichrist*, and of *Mahomet*, who have fought the n of the Jewish Nation, and the Conquest of their ntry. Compare the last Verse with *Zech.* XIV. 9. ch is to be accomplish'd, after the Destruction of the *mæans*, and the *Ishmaelites*; which are the Two Par- aforesaid.

The *Hidden Things*, may be not only the People, om GOD had hitherto protected as His *Jewels*; also the *Temple* and the *Secret-Place* of it, which had chosen for His Dwelling-Place.

PSALM LXXXIV.

he Chief Musician. Upon Gittith. A Psalm for the Sons of Korah.

HOw lovely are thy Tents, O Thou || ETERNAL Lord of Hosts? ||

My Soul, it longs, yea, and it faints ||*for* pproach the Courts || where the ETER- L God *is pleas'd* || *to manifest Himself*; || heart, yea, and my flesh cry out || t' enjoy Living God. ||

Even the Sparrow does find out || an use where she may lodge; || The Turtle does find a Nest|| where she may lay her ung. || *But then my choice and cry is this*; || ine Altars! *There I'd be!* || O Thou E- RNAL Lord of Hosts; || my King, and ! my God! ||

Blessed are they who in thy House ||

enjoy a dwelling place ; || they will perpe-
ally be || engag'd in praiſing thee. || Sela ||
5 O the vaſt Bleſſings of the Man || w
hath his ſtrength in thee ! || The beaten w
that lead thereto || are in the heart of ſuch ||
6 Paſſing a Valley full of tears || they m
a Fountain there ; || yea, and the Rain rep-
niſhes || the Ciſterns *ready there.* ||
7 They go from one Company to || anot
Company ; || *Anon* in Zion each appea
before the *Glorious* God. ||
8 O Thou ETERNAL One, who art ||
God of Armies, Hear || my Prayer, and Th
that art the God || of Jacob, O give ear. || Sela ||
9 O God, Behold our Shield ; the Face
thy Anointed ſee. ||
10 For better than a thouſand is || one L
within thy Courts ; || I on the Threſh
chuſe to keep || in the Houſe of my God
rather than have my dwelling in || the te
of wickedneſs. ||
11 For the ETERNAL God, God is || a S
and Shield *to us* ; || and the ETERNAL G
will give || both Grace and Glory too : || Y
He'll deny no good to thoſe || that walk
perfect *ways.* ||
12 JEHOVAH Tzebaoth, The Man ||
bleſs'd who hopes in thee. ||

ILL

LUSTRATIONS on the LXXXIV. PSALM.

)UR *Allix* here ſees a ſtrong deſire for the *Jewiſh* Nation to ſee themſelves re-eſtabliſh'd after their ; Diſperſion, and Aſſemble together for the Wor- of GOD. The *Meſſiah* is here mentioned, as He whom that Work is to be accompliſh'd. *Patrick* ks, The Pſalm was Compoſed by a Pious *Levite* in Country, when *Senacherib's* Army had block'd up way to *Jeruſalem*, and hindred them from waiting the Service of GOD at the Temple; where he ed the loweſt Miniſtry, even that of a *Porter*, to ar more honourable, than the higheſt Perferment ng the Pagans.

The *Aſſemblies of Zion* are, The *Hoſts of the d.*—O Miniſter of the Goſpel, Comfort thy ſelf his; Thou ſhalt have ſuch *Aſſemblies* to Preach , as the *Lord of Hoſts* will order for thee.

Was the Tabernacle any *Neſting-Place* for Birds? her ſuppoſe a rapturous *Apoſiopeſis* here. ' *The arrow hath found an Houſe; and the Turtle a ſt for her ſelf*; ——But as for me, the *Houſe*, the *ſt*, the *Delightful* Place which I chuſe for my f; my cry is, *Thine Altars, O Lord of Hoſts!* h an abrupt outcry, he ſignifies, that He longed as h for the *Altars* of GOD, as a *Sparrow* for her ſe, a *Turtle* for her Neſt.

at R. *Solomon* ſuppoſing the Pſalm to be *Written* he Time of the *Chaldean* Captivity, the Temple in Ruins, might have the Fowls lodging there. t we render, *A Swallow*, does as *Bochart* proves, erly intend the *Ring-Dove*, or the *Turtle*.

q. d. ' Happy the Man who relying on the Divine tection, [*Exod.* XXXIV, 24.] goes up Three Times ear, to the Solemnities at *Jeruſalem*. Or, when is debarr'd of that Liberty, as I now am, is one hoſe devout Perſons, whoſe Hearts are more in the

‹ *High-ways* that lead thither, than at their own hom
‹ who travelling through the troublesome Valley of *B*
‹ *cah*, where there is no water, pass it as chearful
‹ as if it abounded with *Springs*; depending on G
‹ the Fountain of all they want, for Showers to refre
‹ them in their Journey. The *Patrician* Paraphra

6 It may also be rendred, *The Teacher is fill with Blessings.*

10 In the Heavenly World, there is a *Temple*, whe the Worship of God is after a most Glorious mann carried on; Of which first *Moses*, and afterwards *Dav* had a marvellous Exhibition; And it was further I hibited unto *John*, in his wonderful Visions. T *Third Heaven* is the Holy of Holies in that Holy *Te ple* of the Heavens, where the Majesty of God, is culiarly Exhibited in a *Light* that is inaccessib Doubtless many Passages in the Psalms have an I ultimately unto that Glorious *Temple* in the *Heave* where GOD is Glorified by those whom He receives the *Everlasting Habitations.* The Mansions of *Paradise*, where the *Departed Spirits* of the Faith are lodged until the Resurrection, are the *Courts* of *Temple.* *Believer*, Think on those *Mansions*, and *caught up to Paradise*, when thou singest about, *Courts of the Lord.* Old *Arnobius*, the Younger, stand by me in offering this Contemplation.

PSALM LXXXV.

To the Chief Musician. A Psalm for the Sons of Kor

1 O Thou ETERNAL God, Thou ha been gracious to thy Land; ‖ t Captiv'd ones of Jacob thou ‖ hast brou them back again. ‖

2 Thou the iniquity of thy ‖ own Peo hast forgiv'n; ‖ all the Sin found in th thou hast ‖ entirely covered. ‖ Selah. ‖

3 All thy wrath thou haſt utterly ‖ taken
ay from them ; ‖ Thou haſt recall'd thy
ger from ‖ the heat *it roſe unto.* ‖
4 Return thou us, O God in whom ‖ we
r Salvation have ; ‖ and towards us thine
ger now, ‖ O do thou cauſe to ceaſe. ‖
5 Wilt thou be angry ſtill with us ‖ to
rpetuity ? ‖ Wilt thou make thy incenſed
ath ‖ extend from Age to Age ? ‖
6 What ? Wilt thou not return again ? ‖
a, Thou wilt quicken us ; ‖ and they that
thy People ſhall ‖ ſhine with bright joy
thee. ‖
7 O Thou ETERNAL God, Shew thou ‖
y mercy unto us ; ‖ and thy Salvation as a
ft ‖ upon us, O beſtow. ‖
8 Now will I liſten well to what ‖ God
e ETERNAL One ‖ will pleaſe to ſpeak,
cauſe He will ‖ ſpeak a moſt happy peace : ‖
ace to His People, and to them ‖ that are
s gracious ones ; ‖ and they ſhall not re-
rn unto ‖ fooliſhneſs any more. ‖
9 Surely, to them that fear Him His ‖
lvation's very near ; ‖ that Glory may within
r Land ‖ its habitation have. ‖
10 Mercy and Truth will meet together ; ‖
ſtice and Peace will kiſs ; ‖
11 Truth will ſpring from the Earth, and
om ‖ the Heav'ns will Juſtice look. ‖
12 Yea, the ETERNAL One will give ‖

the thing that's truly Good; ‖ and then our Land ſhall liberally ‖ bring forth her joyful fruit. ‖

13 *Each one* before his face ſhall make ſtill righteouſneſs to walk; ‖ and he ſhall regulate his ſteps ‖ for ſuch a beaten way.

Illustrations on the LXXXV. PSALM.

THE *Prophetic Spirit* here Prays for the *Iſraelites* under the marks of the Divine Anger in their Diſperſion, and comforts them with a Meditation on the Promiſes which GOD hath made by all the Prophets, to be one Day Reconciled unto them, and bring them again unto their own Land, and bleſs them under the Reign of the *Meſſiah*, abundantly and wonderfully.

8 *Idolatry* is emphatically *Folly*. It is Remarkable, The Jews have not relapſed into that *Folly*, ſince the Captivity in *Babylon*.

9 The Coming of the *Meſſiah* is thus looked for. Yea, the Words in the Original are, *His JESUS is nigh them that fear Him. Glory.*] *Munſter's* Gloſs is Excellent, *Præſentia Divina Majeſtatis incarnatæ.*

11 Some of the Jewiſh Rabbi's (as R. *Hadarſon*, and R. *Joden*,) have here made a marvellous Remark. It is not ſaid here, *Truth ſhall be engendred*, but, *It ſhall ſpring forth*. To ſignify that the *Meſſiah* whoſe Name is *The Truth*, ſhall not be begotten as other Men are. And accordingly R. *Haccadoſch* proves out of the Scriptures, That the Mother of the *Meſſiah* muſt be a *Virgin*. He alſo proves, That as the Name of Him who firſt brought the Jews into the Land of Promiſe was JESUS, the ſame ſhould be the Name of the *Meſſiah*, who comes to repeat ſuch a Deliverance for them.

13 *Patrick's* Paraphraſe runs thus, 'He ſhall gove

with great *Juſtice* and *Mercy*, having His faithful mile always before His Eyes. From that Rule ſhall never ſwerve, but ſtedfaſtly proceed by it, as conſtant method He will hold in His Divine Adiſtrations.

unſter's Gloſs is notable; *Juſtus quiſque ſtude- nbulare ante Deum, et ponere greſſus ſuos in Via datorum Dei.*

PSALM LXXXVI.

A Prayer of David.

) Thou ETERNAL God, Bow down ‖ thine Ear, and hear thou me; ‖ Be- ē I am an humbled one, ‖ and I am in- nt. ‖

Preſerve my Soul, ſince that I am ‖ one is merciful; ‖ Save, thou my God, thy ant who ‖ does place His hope in thee. ‖

O Lord *in whom is my ſupport*, ‖ Be mer- to me; ‖ Becauſe that I do cry to thee ‖ ay * and every day. ‖

Rejoyce the Soul of him that is ‖ a Ser- unto thee; ‖ Becauſe that unto thee, O , ‖ I do lift up my Soul. ‖

For Thou, O Lord art Good, and art ‖ moſt y to forgive, ‖ and great in mercy unto that make their cry to thee. ‖

O Thou ETERNAL God, To my ‖ Peti- O give ear; ‖ and to the Voice of my eſts ‖ for favour, O attend. ‖

In the day when that I into ‖ a tribula- fall, ‖ then will I make my cry to thee; ‖ hou wilt anſwer me. ‖

8 Among

8 Among the God's, O Lord, there's n
to be compar'd to thee ; ‖ nor are there
works that may ‖ be lik'ned unto thine.
9 The Nations all which thou haſt m
ſhall come, and they ſhall bow ‖ their
before thy face, O Lord, ‖ and glorify thy Na
10 Becauſe that in thy Greatneſs th
art very glorious ; ‖ and doſt things that
wonderful ; ‖ yea, Thou art God alone.
11 ETERNAL God, Teach me thy wa
I in thy truth will walk ; ‖ Unite my h
for Thee, and to ‖ the fearing of thy Na
12 I will praiſe thee, O Lord my G
even with all my heart ; ‖ and I will gl
thy Name ‖ to perpetuity. ‖
13 Becauſe thy mercy unto me ‖ is g
ouſly great ; ‖ and from the pit below
haſt ‖ delivered my Soul. ‖
14 O God, Againſt me riſe the proud,
an aſſembly of ‖ ſtrong ones have ſough
Soul, and not ‖ ſet thee before themſel
15 But Thou, Lord, art a God full
Mercy, and Gracious art ; ‖ Long ſuffering
plentiful ‖ in Mercy and in Truth. ‖
16 O look on me, and pitty me ; ‖ A
thy ſtrength unto ‖ thy Servant ; and the
of thine ‖ Handmaid deliver thou. ‖
17 Shew me a ſign for good, which
haters may ſee, and be ‖ aſham'd ; ſince T
ETERNAL God, ‖ doſt help and comfort

STRATIONS on the LXXXVI. P S A L M.

HE *Prophetic Spirit* here makes a Prayer for the Jewiſh Nation, oppreſſed by the *King of Pride*, s deſcribed in the XI Chapter of *Daniel*. 'Tis d, that when the Mercies asked and hoped for, unted, what is done ſhall be celebrated before all ations. The *Signs* which are to uſher in their rance, are in the laſt Verſe Petitioned for.

R. *David Kimchi* thinks, the *Handmaid* here peculiarly referr'd unto, may be *Ruth* the *Moabi-* Behold then, in this Language of the *Meſſiah*, a ful Memorial, for the Vocation of the *Gentiles*. tend unto a wondrous matter. The *Meſſiah*, as ſo elſewhere, and ever, is introduced as ſpeaking s *Mother* alone; without the leaſt intimation s *Father*. An occult intimation, That He was ve a proper *Mother*, but no proper *Father* in World, and by Conſequence He was to be the Son ure Virgin. Compare, *Pſal.* XXII. 9, 10. and . 14. and LXIX. 8. and LXXI. 6. and CXVI. 16. XXXI. 2. and CXXXIX. 13. and *Iſai.* XLIX. 1.

P S A L M LXXXVII.

A Pſalm. A Song for the Sons of Korah.

[E in the holy Mountains hath || His ‖ firm foundation laid. ‖

Th' ETERNAL God loves Zions Gates‖ than all Jacob's Tents. ‖

City of God, Of thee there are ‖ ſpoken glorious things. ‖ Selah. ‖

Of Rahab, and of Babylon ‖ I will make tion now‖among them that acknowledge ‖ Behold Philiſtia,‖ and Tyre, with Ethi- ; ‖ There ſuch an one was Born. ‖

5 Of

5 Of Zion then it ſhall be ſaid,‖ This
that worthy Man ‖ was born in her; and
moſt High ‖ Himſelf ſhall ſtabliſh her. ‖
6 When the ETERNAL God ſhall wr
the Peoples *in His Roll*, ‖ This is the t
He ſhall declare, ‖ There ſuch an one
born. ‖ Selah. ‖
7 *There* as the Singers are, ſo are ‖ Pla
on inſtruments; ‖ *And as for me* the ſp
of all ‖ *my Good* are found in thee. ‖

ILLUSTRATIONS on the LXXXVII. PSA

BEhold, How the *Iſraelites* are one Day to b
knowledged among the Nations, and ſepa
from among them; Tho' there ſhall be then many
ſelytes. Compare *Iſa.* XIX. 18.

4 *Rahab* (which in the Egyptian Tongue ſign
Pear) is, as *Bochart* Shows, the Name of that fa
three Square part of *Egypt*, formed by the ſe
Mouths of *Nilus*, which is called the *Delta* of *E*
And ſo all *Egypt* came to have the Name.

It is a Gloſs of *Munſters* here; *Agnoſcam inte*
pulum meum, et hos qui extremi fuere hoſtes popul

5 Now and then, ſome one Single Man of Emi
born in other Countries: But in *Zion*, there is
and Man, many very eminent Men.

Again, Proſelytes from all theſe Countries can
worſhip at *Jeruſalem*. And tho' they were bo
other Countries, yet the Lord writes them down
Born in *Zion*.

7 The *Spaniſh* Tranſlation reads it (as D. *Ki*
does) *My Eyes are upon Thee*; meaning the *Ey*
a Watchful Providence.

But R. *Solomon* keeping to the Term of *Springs*,
derſtands the Fathers of whom the *Meſſiah* was to c
Compare Pſalm. LXVIII. 26.

ke *Munsters* Glos; *Quicquid unquam invecteſt Laudis et Preconij, erit in Zion, ad Exdam Dei Bonitatem, qui filium ſuum pro totius di Salute tradidit; meræque Scaturigines Sancta-Meditationum, Cogitationum, et Locutionum arum erunt in eis.*

PSALM LXXXVIII.

ng. A Pſalm for the Sons of Korah. To the ief Muſician. Upon Mahalath Leannoth. aſchil. Of Heman the Ezrahite.

) Thou ETERNAL One, the God ‖ whence my Salvation comes. ‖ By Day, Night, before thee I ‖ make my Comning Cry. ‖

Before thy Face, O let my Prayer ‖ a Admiſſion have; ‖ Unto the Cry I make n Grief ‖ do Thou incline thine Ear. ‖

For that my Soul with Trouble is ‖ ful-epleniſhed; ‖ for that my Life is very ‖ come down unto the Pit. ‖

I reckon'd am with them who do ‖ de-d into the Grave; ‖ I am become like to an ‖ that has no ſtrength *in him.* ‖

Among the Dead I am expos'd ‖ Free to ſorts of wrongs; ‖ I am like to the n who do ‖ Sleep in the Sepulchre. ‖ Such ou doſt not any more ‖ ſhow a Remem-ce of; ‖ Ev'n ſuch as Violently are ‖ cut y thy Hands blow. ‖

Thou haſt for my place order'd me ‖ the hat is below; ‖ In Darkneſs *Thou haſt d me,* ‖ in the devouring Deeps. ‖ 7

7 Thy Wrath is lying upon me ‖ like mighty Weight; ‖ and with all thy Te ſtuous Waves ‖ Thou haſt afflicted me. ‖ Se

8 Thoſe that were known to me thou put far from me; and made ‖ me loath unto them; I am ‖ ſhut up, and can't forth. ‖

9 Mine Eye does thro' Affliction waſ O Thou ETERNAL God, ‖ I call upon every Day; ‖ I ſtretch my Hands to Th

10 For ſuch as do lye dead wilt Th work a thing Wonderful? ‖ Shall the dece ones ariſe ‖ and celebrate thy Praiſe. ‖? Se

11 Shall thy Benignity be in ‖ the Se chre declar'd; ‖ or ſhall there in deſtru be ‖ declar'd thy Faithfulneſs? ‖

12 In darkneſs ſhall thy Work tha moſt wonderful be known? ‖ Thy Right neſs alſo in the ‖ Land of Forgetfulneſs

13 But O ETERNAL God, I have ‖ unto Thee my Cry; ‖ and in the Mor ſhall my Prayer ‖ anticipate Thee ſtill. ‖

14 O Thou ETERNAL God, Where doſt Thou caſt off my Soul? ‖ *Wher* doſt Thou *ſo* hide away ‖ from me thy C tenance? ‖

15 I am a poor afflicted One; ‖ and dy for to dye ‖ from early Youth; Thy rors I ‖ have born till I'm amaz'd. ‖

16 Thy Burning Indignations h

-passing over me ; ‖ Thy Terrors full of
ibles have ‖ utterly cut me off. ‖
Like Water they've surrounded me ‖
day * and every day ; ‖ they all toge-
in an heap ‖ have round encompass'd me. ‖
Thou Lover and Companion hast ‖ re-
ed far from me ; ‖ and into hideous
kness those ‖ that once were known to me. ‖

USTRATIONS on the LXXXVIII. PSALM.

Christian, Behold thy Crucified SAVIOUR going
down into the *Prison* of the *Grave*!
. *Patrick* thinks it probable, that when *Jeconiah*
edekiah, was carried Captive into *Babylon*, with
other principal People, this our *Heman* was a-
them; and probably was cast into a Dark *Prison*
, and miserably treated.
It notably expresses a *Prognostic* and an *Harbinger*
eath, commonly observed in the Experience of
y Men. A little before their Death, when their
draws nigh to the Grave, usually their *Soul* is
full of Troubles, then ever in their Life before,
eason of Troublesome Things befalling them, in
Persons and Families.
Christian Singer, Behold thy SAVIOUR here,
Free among the Dead. Understand it not of that
rtas Mortuorum, which was the Consolation of
agans about the actually and perfectly *Dead*. But
rstand it as the Extremity and Epitome of the Mi-
s undergone by our SAVIOUR. *Vitringa* ob-
s, The Term notes, *A Separation from all Man-*
, which most eminently befell our Lord, when He
hanged on the Cross between Heaven and Earth,
ll Commerce with Man was denied unto Him, and
as treated as the Execration of the whole World,
and

and exposed as *Free*, so that it was *free* for every to *do* what they would unto Him, and *speak* what would about Him. It implies a State, *In quo summe miser, ab aliis de relinquitur, spernitur, tur.* A *Leper* was indeed such a *Free-Man.* House was call'd, 2 Kin. XV. 5. *An House of Lil* Our Lord on the Cross compares Himself, Isai. LI to *A stricken Man*; that is, with a *Leprosy.* one abandoned such a Man. *Cocceius* tells us, Word used here, is what is used, *Pro Publica Personæ*, for the *Exposing* of a Person to all mann Injury, Violence, and Contumely. On the Cros Saviour was as the Apostle says, *Act.* II. 23. Ex *Exposed* unto all the Wrongs imaginable. Our thus *Exposed* here, counts Himself, *Among the* He was now next unto the State of *Death.* But than so; The *Cross* was esteemed the Grave o *Crucified.* The *Romans* left them there, to be corr or devoured. Our Lord was now, *Like the Slain in the Grave.* The Word, *Slain*, signifies *Pie* The Hebrews have not a more significant Word *The Crucified.*

PSALM LXXXIX.

Maschil. Of Ethan the Ezrahite.

1 THe Mercies of th' ETERNAL God will forever Sing; || Thy Faithful I'll with my mouth || make known Age to Age. ||

2 For I have said, Benignity || shall be up forever; || The Heavens! thou estal shalt || thy faithfulness in them. ||

3 I've made a Covenant with Him || th my chosen one; || To David (*the Beloved o* my Servant, I have sworn. ||

4

Thy Seed, I will eſtabliſh *it* || to perpe-
y ; || and I will make to laſt and grow ||
Throne from Age to Age. || Selah. ||
ETERNAL God, The Heavens ſhall ||
eſs thy wondrous one ; || yea, and thy
fulneſs in the || Aſſembly of the Saints. ||
For who in Heav'n may be compar'd || to
ETERNAL God ? || Among the Sons of
hty ones ; || who's like th'ETERNAL God ? ||
God in the great Aſſembly of || the
ts is to be fear'd ; || and to be reverenc'd
re || all that encompaſs Him. ||
O Thou ETERNAL God of Hoſts, || Strong
t, Who's like to thee ? || Thy Faithfulneſs
s alſo round || about encompaſs thee. ||
Over the raging of the Sea || thou thy
minion haſt ; || when that the waves
reof ariſe || then thou aſſwageſt them. ||
o Egyptian Rahab thou haſt broke, || 'tis
wounded one ; || with the Arm of thy
ngth thou haſt || ſcatter'd thine Enemies. ||
The Heavens, they belong to thee, || the
th is alſo thine ; || the World and all that
th it, || thou haſt diſpoſed them. ||
Both the North and the South alſo, ||
ou haſt created them ; || Tabor and Her-
n, *Weſt and Eaſt*, || ſhall in thy Name rejoyce. ||
Thou haſt an Arm to which there does ||
nighty ſtrength belong ; || Mightily
ngthen'd be thy hand, || exalted thy
ht-Hand. ||

14 Juſtice and Judgment are the firm
Foundation of thy Throne; || Mercy
Truth ſhall go before || thy face, as Office
15 O bleſſed are the People, who || do kn
the joyful ſound; || They, O ETERNAL, w
in the || light of thy Countenance. ||
16 They in thy Name ſhall ſtill rejoy
all day * and every day; || and in thy r
teouſneſs they ſhall || an Exaltation have
17 Becauſe thou art the Glory of ||
ſtrength which they enjoy; || and in thy
vour ſhall our horn || be lifted up on high
18 Becauſe that the ETERNAL One
our protecting Shield; || and He that is
Holy One || of Iſrael is our King. ||
19 Then didſt thou ſpeak in viſion to ||
gracious One, and ſay; || I've laid the H
that's hoped for, || upon a Mighty One: || I
exalted One who is || out of the People ch
20 My Servant David I have found; || (
the Beloved one;) I have anointed Him
the || Oil of my Holineſs; ||
21 With whom my hand ſhall be confir
and my Arm ſtrengthen Him. ||
22 The Enemy ſhall not impoſe || exact
upon Him; || and the ſon of iniquity || 1
lay no yokes on Him. ||
23 Yea, I'll beat down before His fa
thoſe who do trouble Him; || and them tha
haters of Him || I'll ſmite with waſting plag

24

24 But ſtill my Faithfulneſs, and my ‖
ercy ſhall be with Him; ‖ and in my Name
s horn ſhall be ‖ exalted very high. ‖
25 I on the Sea will cauſe His hand ‖ Do-
nion to exert; ‖ and on the Rivers His
ht hand ‖ *to do what He ſhall pleaſe.* ‖
26 He ſhall invoke me at this rate, ‖ Thou
my Father; *Thou*! ‖ *Thou art* my God;
Thou the Rock ‖ of my Salvation art. ‖
27 Yea, to be my firſt-born is what ‖ I ſhall
ow to Him; ‖ to be the Higheſt one, above ‖
Monarchs of the Earth. ‖
28 My Mercy I will keep for Him ‖ to per-
uity; ‖ and faſt my Covenant ſhall ſtand ‖
firmed unto Him. ‖
29 His Offſpring I will cauſe to be ‖ to per-
uity; ‖ yea, His Throne ſhall continue like ‖
o the days of Heaven. ‖
30 If that His Children by their Sin ‖ do
late my Law, ‖ and if they in my Judg-
nts don't ‖ maintain their conſtant walk; ‖
31 If they profanely do deſpiſe ‖ the
ngs which I appoint; ‖ and if they do not
efully ‖ keep my Commandements; ‖
32 Their proud tranſgreſſions then *be ſure* ‖
viſit with a rod; ‖ and their perverſe
quity ‖ with ſcourges that ſhall wound. ‖
33 Nevertheleſs, my Mercy I ‖ will not
ke void to Him; ‖ nor will I falſify againſt ‖
Faith I've given Him. ‖

34 I will not by the breach of it ‖ poll
my Covenant ; ‖ and what is gone out of
lips, ‖ I will not alter it. ‖

35 Once have I by my Holineſs ‖ taken
ſolemn Oath ; ‖ To David I will never ly
(*To the Beloved one.*) ‖

36 His Offspring ſhall continue ſtill ‖
perpetuity ; ‖ and his Throne ſhall before
be ‖ even like unto the Sun. ‖

37 It ſhall be ſtabliſh'd like the Moo
to perpetuity ; ‖ and there's the faithful W
neſs, *there's* ‖ *the Rainbow*, in the sky. ‖ Sela

38 But now thou haſt rejected and ‖
preſſed much diſdain : ‖ And againſt thy
nointed One ‖ thou haſt been very wroth

39 The Covenant of him that was ‖
Servant haſt thou null'd ; ‖ his Crown th
haſt prophaned by ‖ caſting it to the grou

40 Thou haſt quite broken down all of ‖
things that hedged him ; ‖ Thou haſt brou
unto ruin his ‖ Holds that were fortify'd.

41 All who do paſs along the road ‖
tear and trample him ; ‖ he is become a
reproach ‖ unto his neighbourhood. ‖

42 Thou haſt exalted the right hand ‖
them who trouble him ; ‖ thou haſt m
them for to rejoyce ‖ who are his enemie

43 The whetted edge of his Sword th
haſt giv'n a turn unto ; ‖ and in the Bat
thou haſt not ‖ enabled him to ſtand. ‖

44 I

44 His pure and glorious luſtre, thou‖haſt
uſed that to ceaſe ; ‖ and overturning of
s Throne ‖ caſt it unto the ground. ‖
45 The days of his protected youth‖ thou
ſt diminiſhed ; ‖ with ignominious ſhame
ou haſt ‖ quite overwhelmed him.‖ Selah.‖
46 ETERNAL God, How long wilt thou‖
nceal thy ſelf? forever? ‖ Shall thy incenſed
ath burn like ‖ to a devouring Fire ? ‖
47 Remember thou, that as for me, ‖ how
tle is my time ! ‖ Wherefore haſt thou
ated all ‖ the ſons of Men in vain ? ‖
48 What Man ſhall live, ſo that he ſhall‖
ver ſee Death at all ? ‖ From the hand of
e pit ſhall he‖ deliver his ownSoul?‖ Selah.‖
49 Thy Ancient loving kindneſſes, ‖ O
rd, where are they now ?‖ Ev'n what thou
thy truth haſt ſworn‖toDavid,*(theBelov'd?)*‖
50 Lord, The reproach of them that are ‖
y People bear in mind ; ‖ of all the mighty
ople I ‖ do bear upon my heart. ‖
51Becauſe that,O ETERNALGod,‖thyEne-
es have reproach'd‖ for they've reproach'd
e footſteps of‖ CHRIST,thyAnointedOne.‖
52 May the ETERNAL God be own'd ‖
the moſt bleſſed One, ‖ to an unknown
ernity ; ‖ Amen, *we ſay*, Amen ! ‖

LUSTRATIONS on the LXXXIX. PSALM.

Behold the *Prophetic Spirit*, propounding the
Grounds of Hope, wh ch the Jewiſh Nation have
their Diſperſion ; even the ſure Promiſes made unto

David

David, concerning the GloriousKingdom of the *Mess*
The Throne of *David* for many Ages overthrown
be exalted at the Second Coming of the *Messiah*
James in the Fifteenth Chapter of the *Acts*, pr
from the Prophecies of *Amos*. And this is here asked

4 The Promise is too Glorious to have a Comple
in *Solomon*, and the other Kings of *Judah*. In
Psalm there is a discernible distinction, between,
Seed of David, and *The Sons of David*. The *See*
the *Messiah*. The *Sons* are the other Descendents

5 By the *Heavens* are meant the *Angels*, [Com
Job XV. 15. with IV. 18. See also, *Psal.* L. 4,
The *Wonder* here is that most *Wonderful* One,
Messiah. [*Isai.* IX. 6.]

7 'Tis very surprizing that several of the Jewish R
bi's countenance this Reading of the Verse; *God*
bruised in (or, A Bruised God is in) *the Great*
stery of the Holy Ones. [Compare, *Isai.* LIII
and 1 *Tim.* III. 16. and Wonder !]

12 *Tabor* and *Hermon*, is, q. d. West and East.

15 The *Joyful Sound* of the *Trumpet*, which ca
the People unto the Service of God. [*Numb.* X.

19 It may nextly refer to the Revelation w
GOD gave in a *Vision* unto the Holy *Samuel*; [1S
XVI.] concerning the *Deliverer*, which He w
raise up for His People. That Chapter well conside
will give a notable Key to this whole Context.

25 On the one hand, he was to conquer the *Philisti*
and those who lived on the Coast of the Sea, and
the other hand, the *Syrians* as far as *Tygris* & *Euphra*

37 Is not the *Faithful Witness in Heaven*,
RAINBOW ?——This leads to some curious tho't
the Scriptures, wherein we find the *Rainbow* mentio
with Relation to the *Kingdom* of our Saviour.

51 It was objected unto the Jews, *Messiam si*
esse tardigradum; That the *Messiah* took but
Steps in His Coming. But the Word which we re
Foots

tsteps, moſt properly ſignifies, the *Heel* of a Mans ot, and it is tranſlated from thence to ſignify the *End* a thing. The Enemy now boaſted that they ſaw the gdom of *David* on its laſt Legs; They reproach- y inſulted it, as come to an *End*. The Truth is, ever was reſtored unto that Family until the Coming our JESUS, the Great Son of *David*. And unto *Meſſiah* ſundry Paſſages in the Pſalm, are appli- by the Jews: in both the *Bereſchith*'s and in other oks: and *Aben-Ezra*, and R. *Solomon* conſent unto it.

HE FOURTH BOOK OF PSALMS.

PSALM XC.

A Prayer of Moſes, the Man of God.

LORD, Thou haſt evermore to us || an Habitation been, || from one Age to other Age, || *ſweetly protecting us.* ||

2 Before the Mountains were brought rth || or thou hadſt form'd the Earth, || and orld, even from Age to Age, || Thou art the ighty God. ||

3 Thou to deſtruction doſt reduce || poor iſerable Man; || and then thou ſaiſt, O hildren of || Adam, Return again. ||

4 Becauſe a thouſand of years, they do || ppear unto thine eyes || but as a yeſterday hen paſt; || and but a watch by Night. ||

5 Thou ſweep'ſt them off as *with* a Flood; || ney're *like unto* a ſleep; || they're in the orning like the graſs; || 'tis, Oh! how anſient! ||

6 Tis in the morning flouriſhing; ||

but ſtill, how changeable! || *For* in the Ev'ni
'tis cut down || and then 'tis wither'd quit

7 Becauſe we're utterly conſum'd || by t
moſt burning wrath ; || and by thy heat
anger we || have fears how troubleſome ! ||

8 Thou haſt ſet our iniquities || before th
in thy view ; || what we have hidden is
the || light of thy Countenance. ||

9 Becauſe that in thy wrath all of || o
days are paſs'd away ; || we do conſume o
years like to || a ſtory, *told and paſs'd.* ||

10 The days of *all* our years, in then
there are but Seventy years ; || or if they a
in doubled ſtrength || then they are Fourſco
years. || But yet their power which is o
pride, || 'tis labour and 'tis pain ; || becau
that it is ſoon cut off, || and ſo we fly awa

11 Who ſo conſiders as to know || wh
power thine anger has ? || yea, ev'n accordi
to thy fear, || ſo is thy flaming wrath. ||

12 For the right numbring of our day
ſo do thou give the skill ; || and unto wiſdo
we ſhall then || apply this heart *of ours.* ||

13 Return, O Thou ETERNAL God
How long yet ſhall it be ? || And O be th
appeas'd for them || who're ſervants unto the

14 O ſatisfy us early with || thy kind b
nignity ; || ſo we ſhall all our days rejoyce
and be exceeding glad. ||

15 According to the days *wherein*
th

haſt afflicted us, ‖ the years wherein we
ſeen ill, ‖ now do thou make us glad. ‖
To them that are thy Servants now ‖
t thy work be ſeen; ‖ thy glory alſo
thoſe ‖ that are their Children *here.* ‖
And let the lovely brightneſs of ‖ the
who is our God, ‖ *with a conſpicuous*
be ‖ *ſeen ſhining* upon us; ‖ And the
of our hands, do thou ‖ eſtabliſh upon us; ‖
the work of our hands do thou ‖ firmly
liſh it. ‖

LUSTRATIONS on the XC. PSALM.

David Kimchi takes the Pſalm to be made by
the Prophetic Spirit, with an Eye to the laſt and
Diſperſion, under which the Jewiſh Nation is now
iſhing. But will the Holy One give that Peo-
s long Time under His *Bleſſing*, as they have had
His Anger? One of the Ancients has a Pious
here. The Name of *Moſes* is, *One drawn from*
the Waters. And ſo, ſays he, *This is a Pſalm*
ally cut out for all Baptized Perſons.

Munſter thinks, here might be an Eye to the *Tu-*
cle in the *Wilderneſs.* GOD Himſelf was *this*, and
than this, and before this was Built, unto His People.
When I read *Arnobius* here obſerving, That a
is the *Fourth part* of a Night, it preſently led
think, how *Four Thouſand* Years paſſed, and
roſe the *Sun of Righteouſneſs* unto the World;
hom is to be accompliſhed that *Reſurrection of*
ead which is here waited and groaned for: When
ho *turned Man to Deſtruction*, ſhall ſay, *Return*
ildren of Men.

Chemnitius, by, *our Secret*, here, would have
ual Sin to be underſtood; whereof tho' the
s are evident and notorious, the *Root* is yet *Secret.*

9 The

9 The Ancients read it, *Like a Spider*. And was their Gloſs upon, *Ut Aranearum Tela, ſ... mana Vita convellitur.*

10 Dr. *Goodwin* obſerves here, an Alluſion t... Condition of a *Bird*, which has been hatching it... time. When the time for it arrives, the Shell brea... it *flies away*. *Death* is the breaking of the *Shell*...

11 Unto the common Annotations I will add th... R. *Amana*; *Siquis te timeat, ira tua ab illo deſ...* The *Fear* of GOD, will deliver us from His *Wr...*

12 R. *Solomon* is mighty nice here; obſerving... the Letters of the Hebrew Word, *Chen*, SO, conſi... as Numerals, make the Number of *Seventy*.

16 A CHRIST is here asked for!

17 Dr. *Patrick* thinks, *The Beauty of the* ... here may mean, the Lovely and Pleaſant Land of... miſe. [Compare, *Gen.* XLIX. 15. *Deut.* VIII. ...

PSALM XCI.

1 HE who dwells in the ſecret place... Him who's the moſt High,‖ unde... ſhadow he ſhall lodge‖ of the Almighty C...

2 I'll ſay to the EVERNAL God,‖ Th... my ſecurity,‖ and thou'rt my tower,... God in whom‖ I place my confidence.‖

3 Surely He ſhall deliver thee‖ out of... Fowler's ſnare;‖ *He ſhall deliver thee*... the‖ malignant peſtilence.‖

4 He with His wings ſhall cover thee;... thou ſhalt be ſecure‖ under His wings;... truth ſhall be‖ a buckler and a ſhield.

5 Of what's the terror of the night‖... ſhalt not be afraid;‖ *nor* of the arrow w... by day‖ does make a *ſwifter* flight.‖

Not of the peſtilence which does ‖ in
neſs take its walk, ‖ *nor* of ſuch a de-
ction as ‖ does at the noon-day waſte. ‖
A thouſand at thy ſide ſhall fall ‖ and
at thy right hand ‖ *ſhall fall* ten thou-
; unto thee ‖ it ſha'n't come nigh at all. ‖
Thou only ſhalt conſiderately ‖ behold
ith thine eyes ; ‖ and thou ſhalt ſee the
mpence ‖ diſpens'd to wicked men. ‖
Becauſe Thou, O ETERNAL God ‖ art
ſecurity. ‖ *So* haſt thou gone to the moſt
h ‖ as to thy dwelling place. ‖
There ſhall not any evil thing ‖ happen
hee at all : ‖ nor ſhall there any plague
to ‖ thy habitation come. ‖
For He ſhall to His Angels give ‖ a
ge concerning thee ; ‖ that they in all
ways may have ‖ thee in their cuſtody. ‖
They like to tender nurſes ſhall ‖ in
hands carry thee; ‖ leſt that thou ſhouldeſt
thy foot ‖ againſt ſome *hurtful* ſtone. ‖
Thou ſhalt victorious tread on the ‖
k ſerpent and the aſp ; ‖ the dragon and
t dragon thou ‖ ſhalt trample underfoot. ‖
Becauſe he hath ſo loved me, ‖ there-
I'll reſcue him ; ‖ becauſe that he hath
wn my Name, ‖ I will ſet him on high. ‖
On me he'll call ; and Him I'll hear ; ‖
en he's in trouble, then ‖ I'll be with him ;
reſcue him, ‖ and I will honour him. ‖

16 I'll

16 I'll fully satisfy him with ‖ exte
length of days ; ‖ when upon my Salvat
shall cause him for to look. ‖

ILLUSTRATIONS on the XCI. PSA
SATAN himself owned the Psalm to refer
Messiah. From the Eleventh Verse in the
the Jews fetch their Maxim, *That the Messiah*
be greater than any of the Ministring Angels.
Saviour gave to His Apostles the Powers here m
ned, over *Serpents.* The last Verse refers plainly
Resurrection. Dr. *Patrick* thinks the Psalm to
been Penned at the time of the Great Pestilence to
the End of *David*'s Reign. But then by *Gad*
than *David.*

6 Dr. *Patrick* understands, Malignant Fevers
rage in the hottest Season of the Year.

7 *Jewish* Criticks observe, That *Side* or *Hana*
tioned without any Addition, still means, *The L*

12 An Allusion to the Care which a *Nurse* has
Child. O Gracious and Wondrous !

13 *Bochart* will maintain our Translation ;
admits none but *Serpents* into the whole Speech
Psalmist.

14 These are the Words of the Glorious GOD
His *Angels*, when He gives them their Commissi
look after His Faithful Servants.

PSALM XCII.

A Psalm. A Song for the Sabbath Day.

1 TIS a good thing to celebrate ‖
Praise the ETERNAL God ; ‖ an
Sing Praise unto thy Name, ‖ O Thou
art most high. ‖

2 In *every* Morning to declare ‖ Thy
Benignity, ‖ and in *the darkness of*
Nights ‖ declare thy faithfulness. ‖

Upon an Inſtrument that has || Ten
gs to furniſh it ; || and on the Pſaltery ;
with || a Song upon the Harp. ||
For, O ETERNAL God, Thou in || Thy
k, haſt made me glad ; || In the works of
Hands I do || make my triumphant ſongs. ||
O Thou ETERNAL God, Thy works, ||
very great are they ! || Thy exquiſite
rivances, || how very deep are they ! ||
A Man grown ſtupid like a Brute, || is
who does not know ; || and he that is a
does not || well underſtand this Thing. ||
When like the Herb, the Wicked flowre, ||
all the Workers of || what's evil, flou-
'tis that they || maybe deſtroy'd forever. ||
But Thou who art th' ETERNAL God, ||
HOVAH is Thy Name ?] ſhalt be exalt-
ery High || to all Eternity. ||
For, lo Thy Foes, ETERNAL God, ||
lo, Thy hateful Foes || ſhall periſh, and
Workers of || Evil ſhall be deſtroy'd. ||
But thou wilt like unto the Reems ||
t my horn on high ; || *and* I ſhall be a-
ted with || a very grateful oil. ||
My Eyes ſhall alſo look with thought ||
my enemies ; || my ears ſhall hear of
ked men || that riſe to do me hurt. ||
The righteous one ſhall flouriſh as ||
Palm-Tree uſe to do ; || he ſhall grow
the Cedar-Tree || that is in Lebanon. ||

13 They

13 They who are planted in the Ho
of the ETERNAL God ; ‖ theſe ſhall
flouriſh in the Courts ‖ of Him that is our
14 They even in old age ſhall ſtill
yeilding of their Fruit ; ‖ they ſhall
nue in good caſe, ‖ and keep their verdure
15 *All this* to ſhew the equity ‖ of t
TERNAL God ; ‖ He is my rock and
is no ‖ iniquity in Him. ‖

ILLUSTRATIONS on the XCII. PSA

THE Old Rabbins have a Notable Paſſage; Th
Pſalm relates to the *World to come*, and th
wherein the People of God ſhall enjoy an *entire Sa*
which will be, *the days of the Meſſiah.*

The Truth is, we have here, as Dr. *Allix* obſ
a prophecy of the Happineſs to be enjoyed by the
Nation in the *Great Sabbath*, whereof the A
ſpeaks to the *Hebrews*. GOD promiſes here, t
them the *Meſſiah* for their King, after the Deſtru
of the Antichriſtian Powers. Compare the fourt
verſe, with Iſa. LXV. 20. Probably *David*
write the Pſalm, after the Lord had given him ſuch
round about from all his Enemies, that he conc
he ſhould be able to ſubdue thoſe who ſhould her
venture to oppoſe him.

10 *Unicorns* are a Fabulous Animal; we'll kee
Hebrew Name o *Reems*, until we are better a
about the true *Engliſh* of it; which *Bochart* will
to be the *Arabian Wild-goats.*

12 *Hugo Victorimus* has this Gloſs; —— H
forms in the *End* more than he promiſed in the
ing. As the *Palm* has a ſmall *Root*, but the T
very great and large.

PSA

PSALM XCIII.

He ETERNAL God is now the King;‖
High Glory He puts on; ‖ Th' ETER-
God does now put on ‖ a mighty for-
le. ‖ He girds Himself, *ready to act*; ‖
habitable World ‖ is likewise so estab-
d, that ‖ it shall be moy'd no more. ‖
Thy Throne, it is established ‖ from——
can tell the term? ‖ Thou art *still what*
art from an ‖ unknown Eternity. ‖
The floods lift up, ETERNAL God,‖ the
ls lift up their voice; ‖ the floods have
d upon high‖ their *hideous* dashing noise.‖
Th' ETERNAL God, who is on high,‖ is
htier than the noise ‖ of many waters,
hier than ‖ mighty waves of the Sea. ‖
Thy testimonies *unto us* ‖ are very faith-
ones; ‖ Holiness does adorn thy house, ‖
ERNAL God forever. ‖

LUSTRATIONS on the XCIII. PSALM.

NE observes, the Psalm is an Hymn, wherein the Reign of the *Messiah*, as being the true JEHO-H, is described; After the destruction of the *Beast* h *sits upon the great Waters*. In the last Verse, Restoration of the Jewish Nation is mentioned, as ct established by *many Witnesses*.

as not the Psalm composed, when some of those aies, began to take heart again, and threaten a rbance to the Tranquility of *David's* Kingdom, hich he was confident, in the foregoing Psalm, they could

could never give an overthrow? Dr. *Patrick* makes this conjecture, yet adds, That the Psalm in a more sublime sense to be applyed unto the sta of our SAVIOUR's Kingdom. The Jews them do acknowledge this matter, to be prophesied in and all the Psalms that follow, unto the *Hundred*

5 *Kimchi* carries this to the Days of the *Me* when (as he renders it) *The Holiness of God's will be desireable.* He expounds it from, Isa. That all People will then *desire* to go into the of God; yea, all in the *House* will *desire* to be yea, all will *desire* to be *Holy* like that *House.*

But then the *Testimonies* of GOD will be foun *tain.* All that GOD hath prædicted and promise cerning His *House*, will be accomplished.

PSALM XCIV.

1 O Thou ETERNAL God, The God whom revenge belongs; ‖ Shine conspicuously, O God ‖ to whom rev belongs. ‖

2 O thou Judge of the Earth, Do th exalt thy self on high: ‖ a retribution re thou ‖ unto the haughty ones. ‖

3 O Thou ETERNAL God, How l shall very impious ones; ‖ How long shall impious ones ‖ make their triumphant bo

4 *How long* shall they still belching talk what is very hard? ‖ How long shal they boast themselves ‖ that work iniqui

5 Thy People, O ETERNAL God, ‖ break to pieces quite; ‖ and they unto t heritage ‖ humbling affliction cause. ‖

The Widow and the Stranger, theſe ||
h ſlaughter they deſtroy ; || and them that
the Fatherleſs || they murder *barbarouſly*. ||
And this is that which they have ſaid, ||
I will not ſee at all ; || nor will the God
acob take || a cogniſance of it. ||
O ye moſt bruitiſh ones among || the
ple, underſtand ; || But O ye fooliſh ones,
en comes || the time that you'l be wiſe? ||
He who with skill did plant the Ear, ||
k you, that He'll not hear? || If it is He
form'd the Eye, || think you, that He'll
ſee? ||
o He that inſtructs the Nations, What? ||
l He not argue right? || 'Tis He who does
municate || all knowledge unto Man. ||
1 But the ETERNAL God does know ||
thot's of earthly Man ; || *He knows*, that
r are *nothing but* || meer fooliſh vanity. ||
2 O bleſs'd the Man, whom thou, O JAH, ||
h chaſt'ning doſt inſtruct ; || and doſt out
hy law beſtow || a teaching upon him ! ||
3 That thou from days of evil may'ſt ||
rd a reſt to him ; || whilſt that a pit is
ged for || him that's the wicked Man. ||
4 For the ETERNAL God will not || caſt
own People off ; || neither will He for-
: what is || His own inheritance. ||
5 But judgment ſhall anon return || even
ighteouſneſs ; || and all that are upright
eart || ſhall follow after it. ||

16 Who will rise up for me against ‖ t
who do evil things? ‖ Who will stand u
me against ‖ workers of vanity? ‖

17 Unless that the ETERNAL God ‖
given help to me, ‖ my Soul had qui
dwelt in the ‖ sad silence of *the Grave.*

18 When I did say *within my self*, ‖ My
is on the slip, ‖ thy mercy, O ETER
God, ‖ was what sustained me. ‖

19 When I've a multitude of tho
mix'd in the midst of me, ‖ then do thy c
forts make my Soul ‖ glad with repeted j

20 Shall the Throne of things tyrann
have fellowship with thee? ‖ That w
enacts into a Law ‖ what's a mischei
wrong? ‖

21 They raise their troops against the
of *every* righteous one; ‖ and they cond
to death the blood ‖ of him that's innoc

22 But the ETERNAL God becomes
tower for my defence; ‖ and He that is
God becomes ‖ the Rock in which I tru

23 And He'll to them repay their wr
yea, He will cut them off ‖ in their cri
the ETERNAL God, ‖ our God will
them off. ‖

ILLUSTRATIONS on the XCIV. PSAL

THIS a Prayer both for the *Christian Churc*
the *Synagogue*; equally oppress'd by the
christian Party; whose *Throne*, whose *Titles*,
Judgm

rments, mentioned in the Prophecies, are found expreſly in the *Pſalm* now before us.

The *Eye* of Animals, eſpecially of *Man*, is a piece ch aſtoniſhing Workmanſhip, that it is impoſſible y but a moſt bruitify'd wretch, to behold it without cknowledgment of a Glorious and Infinite GOD. *mius*'s Exercitation, *De Viſus Organo*, makes this Remark; *Nobis fuit perſuaſiſſimum, Atheiſmum vocant, ſpeculativum, habere locum aut invenire poſſe, in eo homine qui oculi fabricam attento animi ſpexerit.* The Philoſophy of the *Ear*, would the ſame Remark.

He that has taught all Nations His Will (or the *erence between the Good and Evil*) ſhall not He *ct* them, when they *tranſgreſs* it? *Kimchi* thinks ers to, *Ultiones Dei inſigniores*, the more ſignal nents of GOD ſometimes executed among the *ons*; as the Fate of *Sodom*, and the like.

The Quadrate form of the Hebrew Word uſed for, *make glad*, leads to this Tranſlation.

PSALM XCV.

) Come, and let us ſing with joy ‖ to the ETERNAL God; ‖ O jubilate unto the k ‖ whence our Salvation comes. ‖

Quickly let us before His face, ‖ with confeſſion come; ‖ and make with Pſalms lim the praiſe ‖ of a glad Jubilee. ‖

For the ETERNAL God, He is ‖ a God 's very great; ‖ and He is a great Sove-gn, ‖ plac'd above all the God's. ‖

He 'tis in whoſe hand are the deep ‖ ſſes of the Earth; ‖ the weary tops of ntains too ‖ do *all* belong to Him. ‖

5 He 'tis to whom the Sea belongs ; ‖ He created it ; ‖ His hands were also th that form'd ‖ the Earth now dry'd from

6 O come, let us proſtrate our ſelves, ‖ let us humbly bow ; ‖ before th' ETERN God who is ‖ our Maker, let us kneel. ‖

7 For He's our God, and we of H Paſture the People are, ‖ and the Sheep of hands ; if ye ‖ will hear His voice to day

8 O harden not your hearts, as they the Contention did ; ‖ as in the deſart on day ‖ of the Temptation *there*. ‖

9 *The day*, wherein your Fathers d tempt me ſo *ſinfully* : ‖ A trial they did m of me, ‖ and they beheld my work. ‖

10 I Forty years was grieved with ‖ race of Men, and ſaid ; ‖ The People, t wander in heart, ‖ and have not kn my ways. ‖

11 For this cauſe I have made an Oa in my incenſed wrath, ‖ That they by no m ever ſhall ‖ enter into my Reſt. ‖

ILLUSTRATIONS on the XCV. PSALM

OUR Apoſtle, *Heb.* IV. 1. ſhows us that the P is an Exhortation unto the *Iſraelites*, to pre for the receiving of the *Meſſiah*, who is to bring Nation into the happineſs of the great *Sabbatiſm*.

4 Are not the *Deep Mines of Silver and Go* the Bowels of the Earth, particularly referr'd u One of the Ancients adds a good Note, *Quæ in n Dei ſunt, ſine Deo nequeunt obtineri.*

9

They doubted, and they demanded new Proofs; gh they had already ſeen ſuch wonderful Works OD.

PSALM XCVI.

) S ng to the ETERNAL God || a Song that ſhall be new; || O ſing to the E-RNAL God, || All *that are on* the Earth. ||

O ſing to the ETERNAL God : || to His ne bow the knee; || Evangelize from day day || of His Salvation ſtill. ||

Of His bright Glory an account || unto Nations give; || among all People *give unt* || of His moſt wondrous works. ||

For the ETERNAL God is great, || and itly to be prais'd; || He above all the Gods o || be had in reverence. ||

For Idols vain are all the gods || the ple do adore; || But the ETERNAL God ſe || who did create the Heav'ns. ||

Before His face is to be ſeen || Honour Majeſty; || and in His ſanctuary are || ngth and a diadem. ||

O Families of Peoples, Bring || to the ERNAL God; || Bring ye to the ETER-L God || glory and fortitude. ||

Bring ye to the ETERNAL God || the ty of His Name; || preſent ye an obla-n, and || ſo come into His Courts. ||

Worſhip th' ETERNAL God in the || utv of holineſs; || tremble before His e, O all || *ye dwellers* on the Earth. 10

10 Proclaim *this very thing* abroad ‖ am
the Nations *all*; ‖ That the ETERNAL
doth ſit ‖ a King upon His Throne. ‖
World ſhall be now ſtabliſhed; ‖ it ſhall
be remov'd; ‖ He'l judge the People w
the things ‖ that are forever right. ‖

11 O let the Heavens now rejoyce, ‖
let the Earth be glad; ‖ Let the Sea lift
roaring voice, ‖ and what it's fill'd with

12 Let the Field have triumphant jo
and all that is therein; ‖ Then the Trees
the wood ſhall all ‖ make a loud ſhout for j

13 *Let them do this* before the face ‖ of
ETERNAL God; ‖ Becauſe He comes;
cauſe He comes ‖ that He may judge
Earth. ‖ The habitable World He will ‖
judge in righteouſneſs; ‖ and *He will ju*
the People in ‖ His ſteady faithfulneſs.

ILLUSTRATIONS on the XCVI. PSALM

BEhold, the Praiſes of GOD, that are to be Sun
the *Jewiſh Nation*, at the Second Coming of
Meſſiah. They invite all Nations that ſurvive
Judgments on the *Antichriſtian Powers*, to ackn
lede Him for their GOD, and reject the *Idolatries*
have hitherto practiſed.

1 Several of the Jews themſelves, own that this
longs to the Times of the *Meſſiah*. We ought
tainly to have Him in our Minds, when we Sing a
Song, for the *New Grace* in Him granted to us.

12 Why? The *Earth* is to be reſtored unto a
radiſaic State, at the Coming of the Lord.

By the *Heavens* here called upon, to *rejoyce*,

not understand the *Angels?* By the *Earth*, all *nkind* which are dispersed on the *Earth*.
y the *Sea*, the *Mariners* and *Passengers* in Ships, the Inhabitants of the *Islands*.
y the *Fields*, the *Husbandmen* and *Shepherds*, who ll in the *Fields*.
y the *Trees of the Wood*, the *Woodmen* and *Foresters*, are with joy to see the happy Day approaching n all the Idols that are Worshipped there, shall hrown down, together with their Groves.

PSALM XCVII.

NOw the ETERNAL God does reign, ‖ O let the Earth rejoyce; ‖ *and* let many Isles thereof ‖ shine with a chear- joy. ‖
A cloud and a dense darkness doth ‖ en- npass Him about; ‖ Justice and Judgment the firm ‖ foundation of His Throne. ‖
Fire goes before His face and burns ‖ all nd His Enemies; ‖
His lightnings fill the World with light; ‖ Earth sees it and shakes. ‖
Like melting wax the mountains are ‖ olv'd before the face ‖ of the ETERNAL d; before ‖ the Lord of all the Earth. ‖
O let the Heavens now declare ‖ abroad righteousness; ‖ and of His radiant glory ‖ all People have a view. ‖
Confusion be to all those who ‖ serve ven Images; ‖ who do in Idols boast them- ves. ‖ Worship Him all ye God's! ‖
Zion heard and was bright with joy; ‖

and Judah's daughters were ‖ for the sake of thy Judgments glad, ‖ O thou ETERNAL G[od].

9 For, O ETERNAL God, Thou art ‖ H[igh] above all the Earth; ‖ Thou art exalted v[ery] high; ‖ *High* above all the Gods. ‖

10 O ye who love th' ETERNAL Go[d] Hate ill; He keeps the Souls ‖ of *all* gracious ones; He saves ‖ them from wickeds hand. ‖

11 There's for the righteous one a lig[ht] sown *as an hidden seed*; ‖ and for them wh[o] upright in heart ‖ there is a joy *reserv'd*

12 You that are righteous ones, Rejoy[ce] in the ETERNAL God; ‖ and when you commemorate ‖ His Holy One, give thank[s]

ILLUSTRATIONS on the XCVII. PSALM

THE Psalm is of the same Design with the fo[re]going. It insults the *New Idolaters*, the A[n]christian ones, with the Coming of the *Messiah* w[ho] is to condemn them. It represents the Joy which [His] Coming, will give unto the People of GOD, and u[nto] the Jewish Nation in particular. Was not the Ps[alm] written, on some Conquests made by *David*, after [the] Ark was brought to *Zion*: when the foregoing Hy[mn] was made, in hope of the great things to ensue? [By] subduing these, GOD might fight for His People, w[ith] some such Tempest as that, 2 *Sam.* V. 20, 21, 24.

1 Mr. *Mestrezat* observes, That since the *Isles* [of] the *Gentiles*; the Reign here must be a *Reign* [of] *Grace*, and favourable to them. In such Expressi[ons] as imply a *Reign of Grace*, the Lord who Reigns n[ot] be the *Messiah*. Our Apostle *Paul* might well ap[ply] the Psalm to Him!

5 *Ma*[y]

Masius notes, that *Adonai*, is a Name on Illustri-Accounts peculiar to the *Son* of GOD.

——A dreadful Tempest, managed by Angelical isters, declares the just severity of GOD against Enemies.

Some Jewish *Rabbi's*, by this *Light* understand *Messiah*. As they do, *Dan.*II.22. *Psal.*XXXVI. 10. But, O Christian, all the *Felicity* thou hopest for, lie for a while conceal'd, as under the Clods, with ntence of *Death* upon it.

PSALM XCVIII.

A Psalm.

O the ETERNAL God, O sing ‖ a new Song; for He hath ‖ done wonders; right hand has Him ‖ help'd, and His y Arm. ‖

Th' ETERNAL God has caused His ‖ vation to be known; ‖ In the eyes of the ions He ‖ hath shewn His righteousness.‖

He minds His mercy and His truth ‖ to house of Israel; ‖ All the ends of the th, they have ‖ our God's Salvation seen.‖

O Jubilate now all the Earth ‖ to the ERNAL God; ‖ O raise your voice, and aloud, ‖ and celebrate with Psalms. ‖

O sing to the ETERNAL God, ‖ with a *-tuned* harp; ‖ Do *it* with a *ten-stringed* p, ‖ and the voice of the Psalm. ‖

With trumpets which assemble troops,‖ with the sound of horn, ‖ O Jubilate be-the King ‖ who is th' ETERNAL God.‖

7 Let

7 Let the Sea make its thundring noi
and that which filleth it ; ‖ *so let* the h
table World ‖ and its inhabitants. ‖

8 Let the floods clap their hands for j
with acclamations loud ; ‖ Together with th
also let ‖ the mountains make their shou

9 *Let them do this* before the face ‖ of
ETERNAL God ; ‖ becauſe that He is com
forth ‖ that He may judge the Earth. ‖
habitable World He will ‖ now judge
righteouſneſs ; ‖ and He will judge the
ple with ‖ things moſt exactly right. ‖

ILLUSTRATIONS on the XCVIII. PSAL

A New Song ; To be Sung at the Second Comi
the *Meſſiah*. Compare the Firſt Verſe o
Pſalm with *Iſai.* XII. 5.—which by the way, invin
ſhews, That the *Meſſiah* is GOD. It foretells the
calling of the *Jews*, ; and Exhorts all Nations to
knowledge the *Meſſiah* as GOD. The Judgment
the Antichriſtian Powers, muſt be before the H
neſs of the Jews, and the Converſion of the other Nat

PSALM XCIX.

1 TH' ETERNAL God now reigns as Ki
O let the People quake ; ‖ He ſits
tween the Cherubim ; ‖ O let the Earth
mov'd. ‖

2 In Zion the ETERNAL God ‖ is gre
magnify'd ; ‖ and above all the Peoples
is now advanc'd on high. ‖

3 O let them celebrate thy Nar
w

h due confeſſions now ; || It's great, and it
errible ; || *and* holy too it is. ||
The King's ſtrength alſo judgment loves ; ||
nt things thou doſt prepare ; || In Jacob thou
execute || judgment and righteouſneſs. ||
Exalt ye the ETERNAL God, || ev'n Him
o is our God ; || and at His footſtool wor-
o ye ; || He is the holy One. ||
Moſes and Aaron eminent || among His
niſters ; || and Samuel eminent among ||
n that call on His Name. || Theſe did their
ocation make || on the ETERNAL God ; ||
He then granted unto them || a gracious
ience. ||
He in the pillar of the cloud || gave O-
es to them ; || they kept His teſtimonies,
|| the Law He gave to them. ||
Thou heard'ſt them, O ETERNAL God. ||
God ; Thou waſt a God || that ſpar'd
m ; and thou didſt revenge || the things
gn'd at them. ||
Exalt th' ETERNAL God, our God ; ||
at His holy hill || Worſhip ; for the
ERNAL God, || Our God's the Holy One.

ILLUSTRATIONS on the XCIX. PSALM.

THE Pſalm is Calculated for the Coming & Kingdom of the *Meſſiah* ; when His Throne ſhall be in *Zion* ; the Jews have new Tokens of His Preſence among them. The *Patrician* Paraphraſe is ; 'Tho' the whole Earth ſhould be in an uproar, we are ſafe and ſecure ; for the Lord is attended with Innumerable Heavenly Miniſters, who are a Guard unto His Faithful Worſhippers.

5 The

5 The *Ark* was peculiarly the *Footstool* of Lord. But the *Ark* was also a Type of our Sav *Ambrose* and *Austin* found this *Footstool* in the of our Saviour.

6 *Drusius* notes, That the Particle, *Among*, intimates one very *Eminent* & *Exernious* among t that are spoken of.

8 *Patricks* Paraphrase is this ; 'When they Pr 'unto Thee, Thou didst fulfil their Petitions, passing 'for their sakes, the Sins of those who contemned t 'Authority, and were contriving how to depose th '[*Numb.* XII. 2, 9, 10. XVI. 3, 31, 32. 1 *Sam.* V [7, 8, 9.]

PSALM C.

1 NOw unto the ETERNAL God || m you the joyful shouts || which heard in a Jubilee,|| all *ye who dwell on* Ear

2 Yield service with a shining joy || to ETERNAL God ; || with joyful acclamati come || ye in before His face. ||

3 Know, That th' ETERNAL God, H God ; || He made us, and we're His ; || are His People, and we are || the She which He does feed. ||

4 With due confessions enter ye || gates, His courts with Praise ; || make confessions unto Him ; || speak ye well His Name. ||

5 For the ETERNAL God is good ; || mercy is for ever ; || And unto Generati doth || His faithfulness *endure*. ||

ILL

LUSTRATIONS on the C. PSALM.

[Ave we not here, an Exhortation of the returned Jews unto all People, that they ſhould acknowtheir SAVIOUR, as their GOD and Creator, conng how faithful He has been in His Promiſes, and great Wonders He hath performed, for the ſake ſis People? The Jews have a Report that the n was appointed peculiarly to be Sung, when their *ifices of Thanksgiving* [*Lev.* VII. 12, 13.] were offered. The *Levites* call'd, *The Companies of who gave Thanks unto GOD.* [Neh. XII. 31, 38.] the Singers of it.

The Word implies, *Advancing*, *Preferring*, *Rai*them, as a People, to be ſuch a People as they ; a great and a mighty Nation.

PSALM CI.

A Pſalm of David.

OF Mercy and of Judgment both‖ I will now make my Song; ‖ Unto Thee, TERNAL God,‖ I will now ſing a Pſalm.‖ I'll in a perfect way be wiſe; ‖ When t thou come to me? ‖ In the midſt of my ſe I will ‖ walk with a perfect heart. ‖

I will not ſet before mine eyes‖ a thing Belial; ‖ I hate the work of wanderers: ‖ hall not cleave to me. ‖

An heart that is perverſely bent,‖ it ll depart from me; ‖ *and* I will take no ice of‖ one that's a wicked man. ‖

I'll cut off him that ſlandereth ‖ his ghbour ſecretly; ‖ One high in looks and ud in heart,‖ I will not bear with him.‖ 6

6 I'll eye the faithful of the Land, ‖ t
they may dwell with me; ‖ He that w
in a perfect way, ‖ He'l be my Officer. ‖

7 In the midst of my house none sh
dwell, who does work deceit: ‖ before
eyes establish'd none ‖ shall be who tel
lyes. ‖

8 I as the mornings do recur, ‖ with c
confinement will ‖ destroy all of the wic
ones ‖ that are upon the Earth. ‖ *And i*
that from the City of ‖ Him who's th' ET
NAL God, ‖ I may extirminate all the
who work iniquity. ‖

Illustrations on the CI. PSALM

David on the Death of *Saul*, was immedi
promoted unto the Kingdom. However he
not yet the entire Kingdom. In the mean time he
solved with himself how well he would govern w
GOD should make him King over all *Israel* as w
Judah.

But indeed, We have here the Character of those
are to be admitted among the Subjects of the *Messia*
His glorious Kingdom; and the manner wherein He
cutt off them who pretending to acknowledge His L
have overthrown all Righteousness in the World.

1 In these Two Things, *Mercy* and *Judgment*,
consist really, *Totæ Vitæ Integritas*: especially th
tegrity of an *Officer*.

Austin makes a Remark on the Order of the Wo
first, *Mercy*, then *Judgment*. Now and Here,
former; Anon the Latter. *Per Tempora distin
mus hæc duo*.

2 *Arno*

Arnobius has a fine Thought here. A Saint will *Almsgiver*. He will understand when a CHRIST to him, in the Person of a distressed *Brother*.

Early.] *Munsters* gloss is, *Before others are cor-ed with them.*

hanasius has a Note of *Piety* here, which tho' it t the Sense of the Place, is worth our thinking on. the *Morning* is the *Beginning of the Day*, so, *Beginning of our Sin* is in the fraudulent Suggesti- our Enemy the *Devil*. To *Destroy the Wicked e Morning* is to Observe and Defeat the Devil, in *eginning* of his Temptations. The Soul of Man *City of the Lord*. We should betimes destroy Designs of the wicked, therein, by an Early Mor-ion bestowed upon them.

PSALM CII.

ayer of the Afflicted when that he is overwhelmed, d poureth out his sad Complaint before the ETERNAL God.

) Thou ETERNAL God, Do Thou || my Supplication hear; || and my loud made in Distress, || let it arrive to Thee. || In the Day of my Trouble, Oh! || Hide thy Face from me; || Bow thine Ear to , in the Day || I call, soon answer me. || For as the Smoak *does pass away* || so my Days consum'd; || and as the Wood on the Hearth || my Bones are burned up. || My Heart is smitten like the Grass, || it is withered up; || Insomuch that I do get || to eat my daily Bread. ||

By reason of the Voice that is || by my Groaning made; || my bones do evident-leave || unto my wasted skin. 6 I

6 I am made like the Pelican ‖ that
the Wilderneſs ; ‖ I am like to the Bir
which ‖ affecteth Solitudes. ‖

7 I paſs the weary Nights without ‖
joying any Sleep ; ‖ and like the Spa
am on the ‖ top of the Houſe alone. ‖

8 My Enemies do caſt on me ‖ Reproa
every Day ; ‖ they that are mad againſ
do ‖ form curſing Oaths from me. ‖

9 For truly, as, * and in *my* Bread ‖ A
is what I eat ; ‖ and my Drink I have
gled with ‖ the Tears that I have ſhed.

10 From the view of thy Anger *it is*, ‖
of thy boiling Wrath ; ‖ Becauſe that t
haſt lift me up, ‖ and caſt me down agai

11 My days are like a ſhadow which
now on the Decline ; ‖ and like unto a
ched Herb, ‖ ev'n ſo I wither'd am. ‖

12 But, O ETERNAL God, Thou d
endure forevermore ; ‖ and thy Rem
brance from one Age ‖ unto another Age

13 Thou wilt ariſe, and now thou w
to Zion mercy ſhow, ‖ becauſe the time
favour her, ‖ yea, the ſet Time is come.

14 Inaſmuch as thy Servants do ‖ t
wondrous pleaſure in ‖ the Stones ther
and they are kind ‖ unto the duſt thereo

15 So the Name of th' ETERNAL G
the Nations now will fear ; ‖ and thy con
cuous glory all ‖ the Kings upon the Ear

16 W

6 When the ETERNAL God ſhall build‖
Zion *that is fall'n*, ‖ He ſhall moſt viſibly
ear, ‖ in His bright Glory *there*. ‖
7 He will have a reſpect to the ‖ Prayer
he humble ſhrub; ‖ and on their Sup-
ations He ‖ will not call a contempt. ‖
8 This ſhall be written for the Age ‖
after to come on; ‖ A People yet for to
orm'd ‖ ſhall alſo Praiſe the Lord. ‖
9 For He hath looked down from the ‖
hth of His Holineſs; ‖ From Heaven the
RNAL God, ‖ exactly views the Earth. ‖
0 *It is* that He may hear the groan ‖ of
that lies in bonds; ‖ that He may ſet
berty ‖ ſuch as are ſons of death. ‖
1 In Zion to declare the Name ‖ of the
RNAL God; ‖ and *to declare* His glori-
Praiſe ‖ in both Jeruſalems. ‖
2 When that united Peoples ſhall ‖ their
gregations form; ‖ and Kingdoms *do a-*
to ſerve‖ Him who's th'ETERNAL God. ‖
3 But in the middeſt of the way ‖ *unto*
GloriousThings, ‖ He ſorely hath afflicted
‖ He hath cut off my days. ‖
4 I ſaid, my God, Take me not up ‖ in
midſt of my days; ‖ Thy Years a Gene-
on to, ‖ yea, Generations laſt. ‖
5 In the beginning thou haſt laid ‖ Foun-
ons for the Earth; ‖ the Heavens alſo of
hands ‖ are the rare Workmanſhip. ‖

26 They'l periſh, but thou ſhalt endur
yea, like a garment they ‖ ſhall all wax o
Thoul't change them as ‖ a robe, and th
be chang'd. ‖

27 But as for Thee, Thou ever doſt ‖ c
tinue what thou art ; ‖ and thy years, t
are ſuch as will ‖ not ever be conſum'd.

28 The Children of thy Servants ſha
have a fix'd dwelling place ;‖ and their O
ſpring before thy face ‖ ſhall be eſtabliſh

ILLUSTRATIONS on the CII. PSALM

WAS not the Writer of the Pſalm, *Daniel* the
pher, who in the approaches of a Great
volution, and the Deliverance of the Church from
Babyloniſh Captivity, ſpent *Three Sevens of Days*
Secret Prayer, with Faſting before the Lord?
methinks, the *Prophetic Spirit* here expreſſes Pra
and Groans for the Jewiſh Nation, in their Diſperſ
and in the approach of their Deliverance.

3 The *Patrician* Paraphraſe is well ; 'My Days
'ſpent as diſmally, as if I liv'd and breath'd in Sm

7 *Bochart* will maintain my Verſion for the Na
of the Birds.

8 It may be read, *Sworn upon me. Munſter's* G
is ; When they beſtowed a Curſe on any one,
wiſh'd him, *As miſerable as a Jew.*

10 *Lifted up* in Glorious *Hopes*. [Ezra. I. 5. II.
III. 10.] And then *caſt down* ; all daſh'd again. [E
IV. 4, 24.]

14 *Arnobius* takes the *Stones* of *Zion*, to be
Books of the *Scripture*, and the *Duſt*, the D
Saints who have ſuffered greatly for the Cauſe of G
Beſure, the ſcattered *Stones* of *Zion* literally tak
were more dear to the Pious Worſhippers, than
goodlieſt Palaces in *Babylon*.

23 So

3 Some think, it refers to the Afflictions the Jews withal, *in the midst* of their Building.

PSALM CIII.

Of David.

O My *awakened* Soul, Do thou ‖ Bless [always] the ETERNAL God; ‖ and my inward powers the Name ‖ of His re [spotless] holiness. ‖

2 O my *awakened* Soul, Do thou ‖ Bless lways] the ETERNAL God; ‖ and O for- t not any one ‖ of all His [precious] nefits. ‖

3 'Tis He who gives a pardon to ‖ all thy ost vile] iniquities; ‖ 'Tis He who gives healing to ‖ all thy [most sad] infirmities. ‖

4 'Tis He who doth redeem thy Life ‖ from e [dark Grave's] corrupting pit; ‖ 'Tis who thee with Mercy doth ‖ and with ender] compassions crown. ‖

5 'Tis He who with the thing that's good ‖ th satisfy thy [craving] mouth; ‖ thy outh it is renew'd; Then like ‖ the [soaring] gle shalt thou be. ‖

6 Th' ETERNAL God is ever One ‖ who es most righteous things [to all;] ‖ and dgments *He doth execute* ‖ for all [that re] oppressed ones. ‖

7 A revelation of His ways ‖ He did to oly] Moses make; ‖ and He reveal'd His orks unto ‖ the [happy] sons of Israel. ‖

8 Th' ETERNAL God is merciful ; ‖ [He is] full of clemency ; ‖ to anger slow, plenteous ‖ [He is] in all benignity. ‖

9 He won't dispense rebukes in wrath [lasting] perpetuity ; ‖ He will not hav in reserve ‖ unto [Endless] Eternity. ‖

10 His dealings have not been with according to our [horrid] Sins ; ‖ nor h He recompenced us ‖ according to [heinous] crimes. ‖

11 Because that as the Heavens are ‖ heighth [rais'd up] above the Earth, ‖ upon them that fear Him doth ‖ His [mat less] mercy ever come. ‖

12 Even as far as is the East ‖ [remot in distance from the West, ‖ our trespasses makes to be ‖ distant so [very] far from

13 At the rate that a Father to ‖ Childre [very] pitiful, ‖ th' ETERNAL God, for th who do ‖ fear Him has [yearning] pity t

14 For He is well acquainted with ‖ [feeble] frame wherein we're made, ‖ very well remembers this, ‖ that we very [sorry] dust. ‖

15 For soon-forgotten Man, his days ‖ are l unto the [fading] grass ; ‖ As the flowre tha in the field, ‖ so 'tis He flourishes [a whil

16 For the wind passes over it, ‖ and p sently [at once] 'tis gone ; ‖ and in the pl where once it stood, ‖ it will be [seen an known no more. ‖

17 B

17 But the moſt kind benignity ‖ of [**Him ho's**] the ETERNAL God, ‖ is from un- own Eternity ‖ [**laſting**] ev'n to Eternity; ‖ on ſuch as do exerciſe ‖ a [**real**] conſtant r of Him; ‖ and unto Childrens Children His [**faithful**] conſtant right'ouſneſs. ‖

18 *'Tis meant*, to ſuch as faithfully ‖ do ep His [**Holy**] Covenant, ‖ and to thoſe o His Precepts mind, ‖ that they may do things [**requir'd.**] ‖

19 His Throne has the ETERNAL God ‖ **r'd and**] prepared in the Heav'ns; ‖ His ngdom alſo over all ‖ extends its **ighteous**] Government. ‖

20 O ye His Angels, vaſt in ſtrength, ‖ Bleſs [**and Praiſe**] th' ETERNAL God; ‖ who His word, that ſo the voice ‖ of His word y be [**duly**] heard. ‖

21 O Bleſs ye the ETERNAL God, ‖ All His Marſhal'd [**Numerous**] Hoſts; ‖ Miniſters who execute ‖ His Will [**when s**] made known to you. ‖

22 Bleſs ye th' ETERNAL God, O all ‖ s works [**that are**] in places all ‖ of His ominion; O my Soul, ‖ Bleſs thou [**and raiſe**] th' ETERNAL God. ‖

ILLUSTRATIONS on the CIII. PSALM.

Behold now, the Jewiſh Nation returned, and re- ceived into the Favour of GOD, and Exhorting Creatures to celebrate the Miracles of His Power of His Goodneſs.

2 In the *Midraſh Tillin*, there is an out-of-the- Obſervation, That the Pſalmiſt calls on himſelf to *the Lord*, no leſs than *Five Times* over: which anſ not only to the *Five Books* of the Law: but alſ the *Five Ages* thro' which Man is to paſs. *Firſt*, Condition in His Mothers Womb. *Secondly*, His C dition at his Mothers Breaſt. *Thirdly*, His Condi while paſſing thro' the Changes of this World. *Fourt* His Condition in the preſence of GOD after De *Fifthly*, His Condition after the Reſurrection in World to come.

5 The Bleſſings of the *Reſurrection from the D* are here celebrated. That Clauſe, *He redeems Life from deſtruction*, evidently points unto it. 'tis one of the Promiſes, concerning the Bleſſing the *Reſurrection*, Iſa. XL. 31. *They ſhall mount with wings as Eagles*, which the Jews admirably ply to the *Bodies raiſed from the Dead*. In Paſſage which has hitherto been read, *Thy Youth i newed like the Eagles*; there are Two Clauſes couc according to the ſhort Hebrew way of expreſſing thi Firſt; *Thou ſhalt renew thy Youth*; which *Boc* proves to be the true Reading; A thing to be don the beſt ſenſe imaginable, at the *Reſurrection*. then, *Thou ſhalt be like the Eagles*. The r vellous Flight and Strength of the *Reſurrection- dies*, is excellently ſet forth by that Compariſon. Vulgar Tradition of the *Eagle renewing his Yout* not countenanced here.

14 By, our *Frame* here, the Jewiſh Rabbi's un ſtand the *Ietzar Harang*, the *Figmentum malum*, *Evil Frame*, which we call *Original Sin*; whe we read, *Gen.* VIII. 21. *The imagination of the H of Man is evil from his Youth*. The ſame w they call, *The Poiſon of the Old Serpent*. And, *Enemy*, whereof we ſo often read in the Sacred Ora And, *The Heart of Stone*.

17

17 Let not the Gloſs be ſo received, as to prejudice Regards due to the *Righteouſneſs* of GOD, ſtriouſly diſplayed in ſhowing Favour to us for *Righteouſneſs* of our SAVIOUR. But yet, it may allowed and obſerved, That *Righteouſneſs* is a Term netimes uſed for *Benignity*. Thus, *A Rain of ghteouſneſs*, is a Bountiful Rain. And our *Druſius* uld have, *The Sun of Righteouſneſs* to be a *Sun* t bountifully and liberally imparts *Light* and *Heat* o the World.

PSALM CIV.

MY Soul, Bleſs thou th' ETERNAL God ; ‖ ETERNAL God, my God, ‖ ou'rt very great, Thou'rt cloathed with ‖ onour and Majeſty. ‖

2 As with a Garment on Him He ‖ covers mſelf with Light ; ‖ He doth extend the eavens like ‖ a curtain round about. ‖

3 He on the Waters lays the beams ‖ of's ambers ; He doth make ‖ the Clouds His ariot ; He doth walk ‖ on the wings of e wind. ‖

4 He doth make Spirits for to be ‖ Angels *nt forth by Him*, ‖ and He a flaming fire does ake ‖ to be His Miniſters. ‖

5 Upon the Baſes for it He ‖ has founded ell the Earth ; ‖ ſo that it ſhall not be mov'd ; ‖ no, not from Age to Age. ‖

6 As with a Garment thou didſt hide ‖ it ith the vaſt abyſs ; ‖ *At firſt* above the ountains did ‖ the waters take their place. ‖

7 *But*

7 *But then* they fled away at thy ‖ m
forcible rebuke ; ‖ at the voice of thy th
der they ‖ made haſte to get away. ‖

8 The mountains, they make their aſcen
the valleys, they deſcend : ‖ *All* ſtill unto t
proper place ; ‖ Thou'ſt founded this for ther

9 Thou haſt determined a Bound ‖ the whi
they ſhall not paſs ; ‖ that ſo they may
return again ‖ to overwhelm the Earth. ‖

10 Into the valleys He ſends forth ‖ *Wat*
that flow from ſprings ; ‖ which do among t
mountains take ‖ their never-ceaſing walk

11 They do beſtow their drink on all ‖ t
beaſts that range the field ; ‖ *There* the wi
aſſes, *tho' ſo wild* ‖ *and ſtupid*, quench their thir

12 By theſe the fowls of Heaven have ‖ th
habitation made ; ‖ among the branches he
they do ‖ give a *melodious* voice. ‖

13 He from His chambers doth diſtil
waters upon the hills ; ‖ from the fruit
thy works the Earth ‖ is fully ſatisfy'd. ‖

14 He for the Beaſts makes graſs to grov
and for the uſe of Man ‖ He *granteth* he
that ſo He may ‖ fetch food out of the Eart

15 Ev'n wine that chears the heart
Man, ‖ that ſo his face may ſhine ‖ with o
and bread which does give ſtrength ‖ un
the heart of Man. ‖

16 The trees of the ETERNAL God, ‖ the
do abound with ſap ; ‖ the cedars of the L
banon ‖ which He has planted there. ‖

17 That ſo the little Birds may there ‖
d and enjoy their neſts; ‖ The Stork *par-*
larly has ‖ the fir-trees for her houſe. ‖
18 The mountains of a ſtately heighth ‖ for
Wild-Goats are theſe; ‖ the rocks, theſe are a
ge where ‖ the Rock-rats lodge themſelves. ‖
19 He form'd the Moon that ſo it might ‖
ermine ſtated times; ‖ The Sun is well
ainted with ‖ the time of going down. ‖
20 The darkneſs thou didſt conſtitute, ‖ and
the Night arrives; ‖ all the wild-crea-
s of the wood ‖ do creep abroad in it. ‖
21 That ſo they may come at their prey ‖
the young Lions roar; ‖ that ſo they may
eeking find ‖ their ſuſtenance from God. ‖
22 The Sun does riſe; *on this* they do ‖ gather
nſelves together; ‖ and then they to their
s repair ‖ there to lay down themſelves. ‖
23 Man *being ſo ſecure from theſe*, ‖ goes
h unto his work; ‖ and to his *uſual* hus-
lry, ‖ until the Evening come. ‖
24 Thy works, O Thou ETERNAL God, ‖
are they multiply'd? ‖ In wiſdom haſt
made them all; ‖ Th' Earth's with thy
es fill'd. ‖
25 This great and ſpreading Sea *is ſo*; ‖ the
nming things are there; ‖ And there's no
ber; living things ‖ both ſmall and great
there. ‖
26 There 'tis the Ships do ſteer their courſe; ‖

There's

There's that Leviathan :‖ him thou haſt for
that ſo he may ‖ enjoy his ſport therein.
25 All of theſe things on thee alone‖ h
their dependence ſtill, ‖ that ſo thou 'n
ſeaſon may'ſt ‖ afford their food *to them.*
28 'Tis what thou doſt afford to them,‖ t
they do gather up ; ‖ Thy hand thou ope
ſo they are ‖ then ſatisfy'd with good. ‖
29 Thou hid'ſt thy face, they're troub
then;‖Their ſpirit thou withdraw'ſt; they
and ſo they do return ‖ to their *Original* du
30 Thou wilt ſend forth thy ſpirit; th
created are *anew* ; ‖ and thou to the face
the Earth, ‖ wilt a renewal give. ‖
31 The Glory of th' ETERNAL God,
ſhall endure forever ; ‖ The joy of the ET
NAL God ‖ will be in all his works. ‖
32 He does look down upon the Earth
it falls a trembling then : ‖ He to the mo
tains gives a touch,‖and preſently they ſmo
33 I'll ſing to the ETERNAL God
long as I do live ;‖ while I have any bei
will ſing unto my God. ‖
34 My meditation upon Him, ‖ it ſhal
very ſweet ; ‖ In the ETERNAL God I v
with a bright joy be glad. ‖
35 From Earth let Sinners be conſun
and th' impious be no more ; ‖ My Soul, P
thou th' ETERNAL God. ‖ *Sing* HAL
LU-JAH *now.* ‖

ILL

LUSTRATIONS on the CIV. PSALM.

HE Works of Creation and Providence are here celebrated; and the Deſtruction of the Wicked, have corrupted the uſe of theſe Works, is de-ced. This, as Dr. *Allix* obſerves, chiefly relates e Kingdom of the *Meſſiah*; who is to execute urſe expreſs'd in the laſt Verſe of the Pſalm.

r. *Patrick* thinks, That when *David* was treated *athan*, as he was, about Building the *Temple*, he long after fell into a Contemplation of the Divine ſty, who having built this great World for His *ple*, needed none of his Erecting. The Pſalm here is in Terms like thoſe, 2 *Sam.* VII. 22.

A Curtain.] Some render the Word, *A Skin*, ave this Note upon it, The *Heavens* are an *Open* *k*; (ſuch of Old were made of *Skins*:) to teach us *Knowledge* of GOD.

GOD often ſends His *Angels*, into the *Winds*, and the *Lightnings* and *Thunders*, to execute His l Pleaſure.

The Eating of *Oil*, and the Ointing with it, we ow, produces this effect. Put beſides this, hear *id Kimchi. Indicat noctis Lampades, quæ illumi-facies hominum.*

Behold a rare ſtroke in the *Midraſh Tillin*; a ſtroke from the Infidel Jews! The *Sun* is the SIAH. Yea, they proceed further, to find *Hell*, Dens of the Wild-Beaſts.

Is every one of the *Fixed Stars*, whereof the ſcope has brought great Numbers into view, a *Sun* ded with a Chorus of *Satellits*? Come from our and paſs by the *Planets* in our *Syſtem*, and paſs by *Meteors* of our Atmoſpſiære; In our Globe the *ls* are without Number. Of the *Beaſts* including *eats*, we know 150 ſorts; Of *Birds* 500; Of *s* 500; the *Shell-Fiſh* Six times as many; Of *In-* little ſhort of 20000, according to *Rays* Com-putation.

putation *Bauhinus* finds of *Plants*, about 6000 Ray concludes there are more than Triple the Nu But then what prodigious Numbers of *Individu* the several Species! An amazing instance in the malcules discovered by *Lewenhoeck*, which disco are confirmed by others. No less than 45000 Creatures in a quantity of Water no bigger th grain of Millet. He affirms 8280000 of these Creatures to be seen in a drop of Water, yea, M of Millions of Millions. Oh! *Manifold Works*! the Power, Oh! the Wisdom, Oh! the Majesty Glorious GOD!

31 This follows on the Lords *Feeding every ture*; and on His other Works of Goodness and ty. An Intimation, that He doesall this Good His Creatures with Delight; He *rejoyces* in it. it weae does Him Good to see His Creatures hap

35 The Jews have a Remark, That *Hallelujah* not used until, *the Sinners be consumed out o Earth, and the Wicked be no more.* Compar Repetition of *Hallelujah* in the *Apocalypse.* wit Observation. *Hallelujah* is a Note Calculated fo Time of the *Great Revolution,* when the Kingdo the *Messiah* shall arrive. Under the Kingdom o *tichrist,* there has been a mock-usage of *Allel* But it is ridiculous to read the foolish and mon *Etymologies* of that Word, assigned by the most brated Writers among the *Romanists.* Is not he Notable *Key,* for the opening of the *Halleli* Psalms?

PSALM CV.

1 CONfess to the ETERNAL God, || Ca upon His Name; || among the Pe O make known || His admirable Works

To Him with voices ſing; to Him ‖ ſing
with Inſtruments; ‖ talk ye of all the
drous Works ‖ which have been done
im. ‖
Value your ſelves upon the Name ‖ of
noſt Holy One; ‖ O let the heart of them
yce ‖ who ſeek th' ETERNAL God. ‖
O ſeek ye the ETERNAL God, ‖ ſeek
is powerful ſtrength; ‖ Seek to behold
glorious Face, ‖ *Do this* continually. ‖
The admirable things which He ‖ hath
, Remember ye; ‖ the Prodigies which
as wrought ‖ and Judgments of His mouth ‖
O you that are the Off-ſpring of ‖ His
ant Abraham; ‖ O you that are the
dren of ‖ Jacob, His choſen Ones. ‖
'Tis He who is th' ETERNAL God ‖
is become our God; ‖ His Judgments now
ſeen and known ‖ quite over all the Earth. ‖
He hath been very mindful of ‖ His Co-
nt forever; ‖ the Word He for the Age
't by ‖ a Thouſand, did appoint. ‖
Tis that which He to Abraham did ‖
e as His Covenant; ‖ tis what He unto
did ‖ ſwear with a ſolemn Oath. ‖
And this is what He did confirm ‖ to
b for a Law; ‖ to Iſrael as a Covenant ‖
erpetuity. ‖
This is what He declar'd; To thee ‖
Land of Canaan I ‖ will give, that it
be the Lot ‖ of your Inheritance.

12 When as they in their Number w
but a few mortal Men ; || Yea, but a
few indeed, || and Sojourners in it. ||
13 Then from one Nation they unto
nother Nation walk'd ; || and from one k
dom they unto || another People *went*. ||
14 He did not suffer any man || to do
any wrong ; || and He did upon their Acco
give His reproofs to Kings. ||
15 *He said*, Do not you dare to to
these mine anointed Ones ; || and unto
my Prophets do || not any iujury. ||
16 Then after this, He called for ||
mine on the Land ; || the whole suppo
Staff of Bread || he broke *and made to fa*
17 *But* he before their Faces then
send a Man of Note ; || Joseph who was
barter'd for || a Servant, *was the Man*. ||
18 His foot they did *first* humble w
th' Affliction of a Chain ; || The Iron,
did Penetrate || unto his very soul. ||
19 *'Twas thus* until the Time *came*
the coming of His Word ; || the Wo
the ETERNAL God || then fully cleared
20 *On this* the King did send and set
at his liberty ; || The Ruler of the Peopl
to freedom him restore. ||
21 He constituted him to be || the
of his house ; || yea, and the Governo
all || that was possess'd by him. ||

22

2 That He might lay reſtraints upon ||
Princes as he pleas'd, || and that He might
e them be wiſe || that were his Senators. ||
3 Then Iſrael into Egypt did || *on this oc-*
n come, || and Jacob in the Land of Ham ||
me a ſojourner. ||
4 His People He did very much || then
e to fructify; || and made them to im-
e in ſtrength || above their Enemies. ||
5 That they ſhould hate His People, He ||
urn about their heart; || and that againſt His
ants they || ſhould plot deceitful things. ||
6 He ſent a Moſes, who became || His
ble Miniſter; || *He ſent* an Aaron whom
ad || now made His choſen one. ||
7 Theſe did among them ſet the words ||
is prodigious ſigns; || and wondrous prodi-
which were || done in the Land of Ham. ||
8 He did ſend darkneſs upon them, || and
ew very dark; || 'Twas at this time that
did not || rebel againſt His word. ||
9 He turn'd their waters into Blood, || and
leſtroy'd their Fiſh. ||
10 Their Land bro't forth great ſtore of
s, || *ev'n* where their Kings did lodge. ||
11 He did give forth the Word and then ||
grievous Dog-fly came; || *He did give forth*
Word and Lice || did ſwarm in all their coaſts ||
12 For rains He gave them hail, *and* fire ||
flames ſhot through their Land. ||

33 He

33 He ſmote their Vines too and t
Figs; || and broke their bounding Trees.
34 He gave out His Command for it ||
then the Locuſt came; || the Caterpillar
came, || and it was numberleſs. ||
35 They did entirely eat up all || the
bage of the Land; || and they did eat up
the fruit || which grew upon their ſoil.
36 He alſo did in all their Land || ſt
every Firſt-born thing; || *He did ſmite* the
fruits which were || produced in their ſtreng
37 And He brought forth thoſe *Iſraeli*
with Silver and with Gold; || yea, there
not in all their Tribes || One feeble Pe
found. ||
38 When they took their departure, t
Egypt was very glad; || Becauſe a griev
fear of theſe || was fallen upon them. ||
39 He did expand a cloud to be || a co
ing over them; || and *with it was* a Fire
to || illuminate the Night. ||
40 On their Petition then He did || b
them great ſtore of Quails; || and with
bread of Heaven He || ſupply'd them to the fu
41 He opened a Rock, and thence ||
waters guſhed out; || away they thro'
places did, || a River, take their courſe. ||
42 For He did mind His holy word; ||
Servant Abraham. ||
43 And brought his People forth with j
with ſongs his choſen ones. ||

44 T

4 Then 'twas He of the Nations did ‖
ow the Lands on them: ‖ The labour of
People then ‖ they their poſſeſſion made. ‖
5 *All this* that ſo they might obſerve ‖ His
itutions *there*, ‖ and that they might obey
Laws. ‖ *Sing* Hallelujah *now*. ‖

LLUSTRATIONS on the CV. PSALM.

Meditation prepared by the *Prophetic Spirit*, for
the Jewiſh Nation; to raiſe their Expectation of
things to be done for them, as were done for their
verance out of *Egypt*. Compare, Mic. VII. 15.
The *Strength* of GOD, and the *Face* of GOD, are
nes of the *Meſſiah*.
Some Jewiſh Commentaries invite us to Read, not,
ed of Abraham, &c. But, *The Seed*.——[i. e. The
ſiah,] of whom it follows, *He is the Lord our GOD*.
Malac. II. 15. Hebr. *The Seed, who is GOD*. The
Rabbi's underſtood the *Meſſiah* there.
Arnobius finds the *Thouſand Generations*, in ſo
y diſtinct Nations and Languages anon found among
ons of *Noah*. But, the Grand Article in the *Covenant* of
D, is, *The Lord JEHOVAH will be a God unto*
People. [Jer. XXXII. 38.] Herein 'tis implied,
t the Lord JEHOVAH will in His *Meſſiah* give
ſelf to be ſenſibly enjoyed by His People. [*Lev.*
VI. 12.] Hence the *Covenant* will not be fulfill'd, in
ull ſenſe of it, until the *Meſſiah* come to Sit on the
one of His Glory among His People. [*Pſal.* LXXXIX.
; Nor indeed, until the *Reſurrection from the Dead*.
atth. XXII. 31, 32.] Conſider alſo, *Heb.* XI. 16.
Rev. XXI. 13. Laſtly, There is a *Generation* or
od of Time, wherein this *Covenant* of GOD will
remembred, and peformed. And here, we have a
ial Character of that Period. The *World* where
ojourn will not endure a *Thouſand Generations*.

But if you take a *Generation* in the Signification of the Law, for *Seven* Years, then a *Thousand Generations* are *Seven Thousand Years*. Indeed, such a ration for our World, may be Typified in the Se *Days* of the Creation. But here the Word is not the Plural Number. It notes one special *Generat* or, if you will, *Revolution*. For the Character o *Thousand* here put upon it, one renders it, *The F Age*, (which *Bildad* sends *Job* unto,) namely, tha the *Patriarchs*, to whom the Lord gave the *Coven* Yea, *Kimchi* renders it, *Ad Ducem in Generati* and expounds it of *Abraham*. However let us k our *Translation* of, a *Thousand*. It may very wel rendred, *The Millennial Age*: Or, The Period shall have the *Sabbatical* Character of a *Thous* Years upon it. The Words of *Moses*, Psalm XC. *Thou turnest Man to destruction, and sayst, Ret* ——are a Prophecy of the *Resurrection*. It follow *Thousand Years in thy Sight*—— Ponder it.

14 What *Kings?* See Gen. XII. 16. & Gen. XX

19 What was, *Tried*, in our former Version, be read, *Purged*, or *Cleared*. GOD would never h inspired with His Word, a Man really guilty, of Crimes, as *Joseph* was accused of.

22 R. *Solomon* Expounds it of the *Love*, where he *bound* the Hearts of the Princes to him; and them, like the Soul of *Jonathan* to *David*.

28 The Plague of *Darkness* is mentioned *First*(it were the *Ninth*) because it was the *worst*. It upon every Individual; And was accompanied with apparitions of *Devils* and *Spectres*. Dr. *Lightfoot* poses, That the *Israelites* took this time, to perfo that part of their Obedience to the *Word* of G which they had hitherto *rebell'd* against, [*Josh.* V. Their *Circumcision*; without which they could not kept the *Passover*. A Remarkable Thing; That should by this *Darkness* on the Enemy, protect *Obedient* People

PS

PSALM CVI.

Ing Hallelujah! O Confeſs‖ to the ETER-
) NAL God; ‖ Becauſe that He is good;
cauſe ‖ His mercy is forever. ‖
2 Who ſhall declare the mighty Acts‖ of
e ETERNAL God? ‖ Who ſhall cauſe to be
ard all that ‖ He's to be praiſed for. ‖
3 Bleſſed are they who do obſerve ‖ the
ing that's right-and-good; ‖ *Bleſſed is he*
ho executes ‖ at all times righteouſneſs. ‖
4 ETERNAL God, Remember me ‖ with
ch a favour as ‖ thou ſhow'ſt thy People;
d with thy ‖ Salvation viſit me. ‖
5 That the good of thy choſen I ‖ may ſee;
o ſhine with the ‖ joy of thy Nation; To
iumph ‖ with thine Inheritance. ‖
6 We, as our Anceſtors have done ‖ before
, have tranſgreſs'd; ‖ We have done much
iquity; ‖ we have dealt wickedly. ‖
7 Our Anceſtors in Egypt did ‖ not wiſe
tention give ‖ to underſtand the wondrous
ings ‖ which were done by thee *there*. ‖
hey minded not the multitude ‖ of thy be-
gnities; ‖ but they rebelled near the Sea, ‖
n at the Reedy-Sea. ‖
8 Nevertheleſs for the ſake of ‖ His Name
e ſaved them; ‖ That ſo He might make to
known ‖ His mighty Power abroad. ‖
9 So He rebuk'd the Reedy-Sea, ‖ and it
as dried up; ‖ and then He lead them thro'
e deeps ‖ as thro' a wilderneſs. ‖

10 Thus He did ſave them from the ha
of them that hated *them* ; ‖ And He redeen
them from the hand ‖ of a fierce enemy. ‖
11 Their troublous adverſaries then t
waters overwhelm'd ; ‖ There was not a
left of them ; ‖ no, not ſo much as one. ‖
12 Then they believed on His words
they did ſing forth His praiſe. ‖
13 They made haſte ; they forgot I
works ; ‖ they ſtay'd not for His help. ‖
14 They luſted with ſtrong appetite ‖ wh
in the wilderneſs ; ‖ and they did tempt t
mighty God ‖ when in the Solitude. ‖
15 And the thing which they did reque
He granted unto them ; ‖ Nevertheleſs
leanneſs He ‖ did ſend into their Soul. ‖
16 Yea, and againſt Moſes himſelf, ‖ th
envy'd in the Camp ; ‖ Againſt Aaron,
holy One ‖ of the ETERNAL God. ‖
17 The Earth did then open itſelf, ‖ a
ſwallow Dathan up ; ‖ It overwhelm'd
Company ‖ which with Abiram were. ‖
18 And there enkindled was among ‖ th
Company a Fire ; ‖ The flame *thereof* did
terly ‖ conſume the wicked ones.
19 Near unto Horeb they did make ‖
idolized Calf ; ‖ and to a molten Image th
did then bow down themſelves. ‖
20 Thus that which was their glory th
did *ſhamefully* transform ‖ into the likeneſs
a Beef ‖ that feeds upon the graſs. ‖

21 They did forget the mighty God ‖ who
l their Saviour been ; ‖ who had in Egypt
ne the things ‖ that were exceeding great. ‖
22 Works that were very wouderful ‖
hin the Land of Ham ; ‖ Things that were
y terrible ‖ near to the Reedy-Sea. ‖
23 He then ſaid, He'd deſtroy them ; but ‖
; choſen Moſes ſtood ‖ i' th' breach before
n to divert ‖ His wrath from ſlaying them. ‖
24 Yea, they did caſt contempt upon ‖ a
d to be deſir'd ; ‖ and they did not rely
n ‖ what He had promiſed. ‖
25 But in their Tabernacles they ‖ kept
r murmuring ; ‖ They hearken'd not unto
Voice ‖ of the ETERNAL God. ‖
26 He therefore lifting up His hand ‖ againſt
m took His Oath, ‖ that He would make
m fall, while they ‖ were in the wilderneſs. ‖
27 That He among the Nations would ‖
ir Offspring make to fall ; ‖ and that He
uld now ſcatter them ‖ abroad into the lands ‖
28 They to Baal-peor alſo did ‖ in his
ke join themſelves ; ‖ The ſacrifices of
Dead ‖ they then did feed upon. ‖
29 Thus they with their inventions did ‖
at provocation give ; ‖ and ſo the Plague
ke in upon ‖ them irreſiſtibly. ‖
30 Then Phinehas did ſtand up with Pray'r ‖
l did proceed to do, ‖ the execution of a
lge ; ‖ and ſo the Plague was ſtay'd. ‖

31 And this to him was reckon'd as ||
act of righteouſneſs, || from one Age to an
ther Age, || to perpetuity. ||

32 And at the Waters of *their* ſtrife || th
rais'd a boiling wrath; || ſo that with Mo
there it went || but ill on their account. ||

33 Becauſe that they his ſpirit threw || in
great bitterneſs, || and then he brought fo
with his lips || *what ſhould not have been ther*

34 Thoſe *curſed* Peoples they did no
wholly exterminate, || concerning whom
ETERNAL God || had ſo commanded ther

35 But they did mix themſelves amon
the heathen Nations there, || and they
learn *to do* their works; || *ev'n their Idolatri*

36 And they did ſerve their Idols whi
became a ſnare to them. ||

37 Yea, they to Devils ſacrific'd || th
Daughters with their Sons. ||

38 So they pour'd out the Blood of ſuc
as were poor Innocents; || It was the Blo
of their own Sons || and of their Daught
too. || Theſe unto Canaan's Idols they ||
make their ſacrifice; || and with ſuch blo
doings was || the very Land defil'd. ||

39 Thus with their *deteſtable* works || t
did pollute themſelves; || and ſo they dic
whoring with || their own Inventions go.

40 Now the wrath of the ETERNAL G
againſt His People roſe; || and He did n
abominate || His own Inheritance. ||

41 And He deliver'd them into ‖ the hand
Gentiles then; ‖ and they that hated them
l bear ‖ dominion over them. ‖
42 And they that were their Enemies ‖
ely oppreſſed them, ‖ yea, and they were
der their hand ‖ into ſubjection brought. ‖
43 He many times delivered them; ‖ But
th their counſel they ‖ provoked ſtill, and
re brought low ‖ for their iniquity. ‖
44 Nevertheleſs He did behold, ‖ when
on them there was ‖ Affliction, when *therein*
heard ‖ them making of their cry. ‖
45 And He for them His Covenant ‖ did
remembrance call; ‖ after His mercies
ltitude ‖ it then repented Him. ‖
46 He alſo to compaſſions did ‖ kindly de-
er them ‖ before the face of all of thoſe ‖
at captivated them. ‖
47 O Thou ETERNAL God, our God, ‖
us O do thou grant ‖ Salvation, and, Oh!
m among ‖ the Nations gather us: ‖ That
we may confeſs to the ‖ Name of thy Holy
ne, ‖ and that we may triumphantly ‖ ſing
rth thy Glorious Praiſe. ‖
48 Bleſs'd be th' ETERNAL God, the God ‖
Iſrael evermore; ‖ And let all People ſay,
men. ‖ *Sing* Hallelujah *now*! ‖

ILLUSTRATIONS on the CVI. PSALM.

THE *Prophetic Spirit* prepares an humble Confeſſion to be made by the Jews, concerning the Sins of their

their Fathers, and an humble Petition for Delivera
from their Diſperſion.

Some imagine the Pſalm to be compos'd in the T
of the *Babylonian* Captivity; becauſe of *'Gather
from among the Heathen.* Dr. *Patrick* rather ſuppo
this Petition to refer unto thoſe, who in the Days
Saul, or before, were taken Priſoners by the *Philiſti*
and other Nations.

15 *Munſter* ſays, 'Tis a Phraſe for *Death.*

17 Why no mention made of *Korah?* The Pſ
was to be Sung by the Sons of *Korah.* And R. *Se
mon* obſerves, *Honorat Filios Coræ, et not mem
Patris eorum.*

30 To *Stand* in *Prayer*, was a Poſture ſo uſual am
the Jews, that it became a Phraſe for *Prayer.*
Jews here conſider *Phinehas* as *Praying* before his Act

THE FIFTH BOOK OF PSALM

PSALM CVII.

1 O Make you a Confeſſion now || to t
ETERNAL God; || becauſe that He
Good; becauſe || His mercy is forever. ||

2 So let them ſay, who've been redeem'
by the ETERNAL God; || thoſe whom h
hath redeem'd from the || hand of the enemy

3 And thoſe whom He hath gather'd fro
the Lands, ev'n from the Eaſt, || and from t
Weſt, *and* from the North, || as likewi
from the Sea. ||

4 They wandred in the Wilderneſs ||
ſolitary ways; || they did not find a Ci
which || might be inhabited. ||

5 Th

They were with hunger famiſhed ‖ they were parch'd with thirſt; ‖ their Soul hin them overwhel'md, ‖ was ready for aint. ‖

Then in their trouble they do cry ‖ to ETERNAL God; ‖ He then did them de- r from ‖ their grievous anguiſhes. ‖

And He in a right way did give ‖ a con- t unto them; ‖ that they might to a City for habitation *there.* ‖

Let Men to the ETERNAL God ‖ con- His mercy now; ‖ and the moſt wondrous gs which He ‖ does for the Sons of n. ‖

For He doth ſatisfy the Soul ‖ wandring h appetites; ‖ and He doth fill the iſhed Soul ‖ with what is very good. ‖

o There are thoſe who impriſon'd ſit ‖ larkneſs and the ſhades ‖ of Death; in at Affliction bound, and Iron *chaining them.* ‖

1 *It is* becauſe they have rebell'd ‖ againſt words of God; ‖ and they've deſpis'd the inſel of ‖ Him who is the moſt High. ‖

2 Therefore He with hard labour did ‖ g down the heart of them; ‖ they fell down *er it* and there ‖ was none to ſuccour them. ‖

3 Then in their trouble they did cry ‖ to ETERNAL God; ‖ He then did them de- r from ‖ their grievous anguiſhes. ‖

4 He brought them out of darkneſs, and ‖ out

out of the ſhades of death ; ‖ and He did br
aſunder all ‖ the Chains that fetter'd the
15 Let Men to the ETERNAL God ‖ con
His mercy now ; ‖ and the moſt wondr
things which He ‖ does for the Sons of M
16 Becauſe that He hath broke the Ga
the which were made of braſs ; ‖ and the ſtr
iron Bars, He hath ‖ cut theſe to peices qui
17 Fools for the way the which they
in their tranſgreſſion take, ‖ and for th
wrong iniquities ‖ do with affliction me
18 All manner of repaſt their Soul ‖ d
then abominate ; ‖ and they make their
proaches to ‖ the very Gates of Death. ‖
19 Then in their trouble they did cry
the ETERNAL God ; ‖ He then did them
liver from ‖ their grievous anguiſhes. ‖
20 He will ſend forth his word, and w
give healing unto them ; ‖ and He will t
deliver them ‖ out of their Sepulchres. ‖
21 Let Men to the ETERNAL God ‖
feſs His mercy now ; ‖ and the moſt w
drous things which He ‖ does for the S
of Men. ‖
22 And let them ſacrifice of praiſe ‖
ſacrifices now ; ‖ let them alſo declare
Works ‖ with a triumphant ſong. ‖
23 They who imbark'd in Veſſels do ‖
down unto the Sea ; ‖ they that on many
ters have ‖ a buſineſs to purſue. ‖

24 T

. Thefe have a view of the Works done ‖
he ETERNAL God ; ‖ and of the won-
s things that are ‖ occurring in the deep. ‖
And when He gives the word, He
es ‖ the ſtormy Wind to riſe ; ‖ there-
He makes the rolling waves ‖ ſwell to
ghty heighth. ‖
They mount up to the Heavens ; they ‖
own unto the Deeps ; ‖ their Soul does in
ev l time ‖ a Diſſolution feel. ‖
They're toſs'd, and they do ſtagger like ‖
a drunken man ; ‖ and now all of their
dom is ‖ entirely ſwallow'd up. ‖
Then in their trouble they do cry ‖ to
ETERNAL God ; ‖ He then does bring
m forth out of ‖ their grievous anguiſhes. ‖
Into a Silence He does make ‖ the roar-
Tempeſt ſtop ; ‖ and the unquiet waves
ay ‖ aſide their boiſt'rous noiſe. ‖
Then are they very glad, becauſe ‖ they
ſo quieted ; ‖ and He does bring them
l unto ‖ the Port of their deſire. ‖
Let Men to the ETERNAL God ‖ con-
His Mercy now ; ‖ and the moſt wondrous
ngs which He ‖ does for the ſons of Men. ‖
Yea, and let them exalt Him where ‖ the
ple uſe to meet, ‖ and let them greatly
iſe Him where ‖ the Elders uſe to ſit. ‖
Rivers He doth reduce into ‖ a parch-
Wilderneſs ; ‖ and places wherein Wa-
s flow'd ‖ into a thirſty Land. ‖ 34

34 A fruitful Land *He does reduce* ‖ to
ſterility ; ‖ by reaſon of the wickedneſs
them who dwell therein. ‖

35 The wilderneſs He does reduce ‖
a Pond of Waters, ‖ and the forſaken L
into ‖ places where waters flow. ‖

36 And there He makes the ſtarving O
to find a dwelling place ; ‖ Yea, they a
do prepare ‖ for habitation there, ‖

37 And ſo they cultivate the Fields; ‖ t
do plant Vineyards too : ‖ and there they
obtain the fruit ‖ of uſual increaſe. ‖

38 He does alſo beſtow on them ‖
bleſſing and they are ‖ much multiply
their cattle too, ‖ He don't diminiſh *the*

39 Again they are diminiſhed, ‖ and the
brought very low ; ‖ thro' Tyranny, Affli
on and ‖ a mind oppreſs'd with grief. ‖

40 He upon Princes does pour out ‖ C
temptuous diſgrace ; ‖ and He doth m
them wander in ‖ a Deſart where's no Ro

41 But yet He does raiſe up the Poor ‖ fr
out of Penury ; ‖ and He produceth Famil
that ſhall be like a Flock. ‖

42 The upright ones ſhall take a viev
and ſhall be very glad ; ‖ but all Iniqu
ſhall now ‖ *forever* ſtop its Mouth. ‖

43 Who is there now that will be wiſe, ‖
will obſerve theſe things? ‖ Theſe ſhall the n
cies underſtand ‖ of the ETERNAL God

ILLU

ʃSTRATIONS on the CVII. PSALM.

IS an Hymn for the Jewiſh Nation, gathered from its Diſperſion, and confeſſing the Miracles which *Meſſiah* performs for their Deliverance.

have it ſeveral times over, *Then in their trouble lo cry unto the ETERNAL God*; But we do not t ſaid ſo much as once, upon their Deliverances, *they praiſed the Lord for His Goodneſs.* No, natter always comes in with a *Let Men confeſs.* Tis to be *Deſired* that they would; hardly to be *ſed*, that they *will.*

Old *Aynobius* has an Holy and a ſolemn Tho't; *of Braſs* and *Bars of Iron* are *Habits of Sin.*

The Jewiſh Writers quoted by *Galatinus*, have aſtoniſhing Paſſages on this Verſe. They find the *ah* to be, *The Word*, here ſent by God. They *Healing Miracles* wrought by Him. They find ſingular ſhare of his Favours would be granted Perſons, whoſe *Buſineſs* lies *upon the Waters*, and unto dull *Fiſhermen.*

Arnobius would fain have thoſe that *go to Sea ips*, to mean, thoſe who lead an holy Converſa- n the World, and by their Inſtruction and Exam- ring many People to Piety. Oh! That they who *Sea in Ships*, would more anſwer this Character! *Terry* in his Travails obſerves, (as others have lone) *Canaan* was a *Fruitful Land*, and like the *len of God*, and able to feed a Prodigious Multi- of People. Whereas the Bleſſing of God is now ſo drawn from it, that it will not nouriſh and ſuſtain ndredth Part of ſuch a Number, as once lived upon it.

Whoſoever will be truly wiſe, ought to ponder Paſſages of the Divine Providence, that they may others who are leſs Conſiderate, underſtand, how ous the Lord is to them, who ſtudy to pleaſe Him, ltain His Favour. This is the *Patrician* Paraphraſe.

PSAL.

PSALM CVIII.

A Song. A Psalm of David.

1 O God, With preparation now‖ my
is well confirm'd; ‖ I'll sing with
and sing with strings; ‖ yea, so my Glory
2 O *well-tun'd* Psaltery, Do thou ‖ a
unto the work; ‖ Awake, O Harp; I' th'
morn ‖ I will my self awake. ‖
3 Among the Peoples I will praise ‖
O ETERNAL God; ‖ and I will unto
aloud ‖ among the Nations sing. ‖
4 For from above the Heavens is
mercy magnify'd; ‖ and to the tender C
there doth ‖ *extend* thy faithfulness. ‖
5 Above the Heav'ns, O God the Ju
be thou lift up on high, ‖ and over al
Earth let be ‖ thy Glory spread abroad
6 That thy beloved ones may have ‖
deliverance, ‖ Do thou now save by thy
hand, ‖ and do thou answer me. ‖
7 God hath spoke in His holiness, ‖
triumph with joy; ‖ Shechem I will d
I will ‖ measure out Succoths Vale. ‖
8 Gilead is what I claim for mine;
nasseh too is mine; ‖ Ephraim is of my str
the head; ‖ Judah's my Lawgiver. ‖
9 Moab's a Pot wherein I'll wash;
Edom I will cast ‖ my Shoe, *and* I will tri
now ‖ over Philistia. ‖
10 Who will conduct me unto

-fortified Town? ‖ Into the heart of Edom,
‖ is it will lead me on? ‖
Is it not Thou, O God, who didst ‖
us off heretofore? ‖ Even Thou, O God,
didst not go ‖ out with our Armed Hosts. ‖
O give us succour from Distress; ‖ for
's the help of Man. ‖
Thro' God we shall do valiantly; ‖
He'll tread down our foes. ‖

LUSTRATIONS on the CVIII. PSALM.

The Prophetic Spirit here teaches the Jewish Nation to sigh after the glorious Reign of the *Messiah*; they shall repossess their Country and see the Defion of their Enemies; especially of *Edom*, or the an Empire.

Some note an Emphasis in the Original, *I will wake Morning*. The *Morning* has not found me *Sleep*- but I have rather wakened *That*.

Aben-Ezra's Gloss is, I will *Water* my Earth, I do my People no *Hurt*, but *Good*, by the Hands *Joab*.

t rather, like R. *Solomon*, Compare 2. King. III. ii.

PSALM CIX.

To the Chief Musician. A Psalm of David.

[Thou who art of my praise the God, ‖
O hold not thou thy Peace. ‖
For the mouth of the wicked One, ‖ ev'n
mouth of Deceit; ‖ these have wide
set themselves ‖ unto my prejudice; ‖
have in talking with me us'd ‖ a Tongue
lsity. ‖

They

3 They have encompaſs'd me about || w
words of hatred full ; || they have an O
ſition made || to me without a cauſe. ||
4 They are my Adverſaries for || the l
I've born to them || but *while they are*
do ſtill || *apply my ſelf* to Pray'r. ||
5 And they have recompenced me || evi
lieu of good; || and hatred *they have recompen*
to me for *all* my Love. ||
6 *To be a Ruler* over him || appoint a
ked one ; || and let as an accuſer at ||
right hand Satan ſtand. ||
7 When that he ſhall be judg'd, let h
go forth a wicked one ; || and let his
Prayer become || but *as a New* Offence. ||
8 Let his days be but few ; ſo let ||
ther take his charge. ||
9 His Children, let be Orphans, and ||
Wife a Widow made. ||
10 Yea, let his Children always rove
Vagabonds about ; || and from their deſol
ons let || them ſeek about *for food.* ||
11 Let the extortioner with Snares || ſ
upon all he has ; || let ſtrangers alſo p
upon || what he has Labour'd for. ||
12 Let there be none that ſhall exte
compaſſion unto him ; || and to befriend
Orphans let || there not be any one. ||
13 Let his end * and Poſterity || be f
cutting off ; || in the next generation let || t
name be blotted out. ||

4 Let the Sin of his Father be || with the
ERNAL God || remembred; and his Mo-
rs Sin || never be blotted out. ||
5 Let them continually be || before th'
ERNAL God; || that He may cut off from
Earth || the memory of them. ||
6 Becauſe he did not mind to ſhew || mer-
but did purſue || the poor and needy man,
the || heart-broken one to ſlay. ||
7 In that he curſing did affect, || ſo let it
ne to him; || as he for bleſſing had no mind, ||
e it far from him. ||
8 Yea, let him be with curſing cloath'd ||
his next garment; yea || let it like wa-
reach his bowels, || and like to oil his bones. ||
9 To him let it be like unto || the Gar-
nt covering him; || and be the Girdle
erewith he || is girt continually. ||
o This of my foes is the reward || from
ETERNAL God; || and of them who
ak evil to || the damage of my Soul. ||
1 But Thou ETERNAL God, the Lord, ||
for me for the ſake || of thy Name; ſince
mercy's good, || do Thou deliver me. ||
2 Becauſe I'm a meek humbled one, || and
n indigent; || my heart alſo within me
h || ſuffer moſt grievous Wounds. ||
3 Like to a ſhadow, when it does || de-
ne, I'm driv'n away; || I am toſs'd to and
as if || I were a Graſshopper. ||

24 My knees are grown very infirm: ‖ fasting is the cause; ‖ and my flesh does consume away, ‖ of fatness destitute. ‖

25 I also am become to them ‖ an object of contempt; ‖ they took a view of me which ‖ they did but shake their head. ‖

26 O Thou ETERNAL God, my God Send succour unto me: ‖ according to mercy, Oh! ‖ do Thou deliver me. ‖

27 And make them sensible that this ‖ *what* Thy hand *has done*; ‖ *and* that it is Thou hast wrought, ‖ O Thou Eternal God

28 They still will curse; but Thou bless; ‖ when that they shall arise, ‖ O them be asham'd; But let ‖ thy Servant then rejoyce. ‖

29 O let my Enemies be cloath'd ‖ with shame; and let them hide ‖ themselves as a Mantle, with ‖ their own confusion *cla*

30 O Thou ETERNAL God, I will ‖ confess thee with my mouth; ‖ yea, I will praise Him in the midst ‖ of a great Multitude

31 Because, He stands at the Right hand of the distressed One, ‖ to rescue him from those that would ‖ condemn his Soul to death

ILLUSTRATIONS on the CIX. PSALM

BEhold the *Messiah* here Cursing of the *Synagogue* whose Bloody designs *Judas* executed; the fearful effects whereof the Jews are now feeling in their dispersion

Tho' the Evangelical Spirit allows us not the use

e *Diræ* againſt our Perſecutors, yet the Primitive rches fetched thence their Expreſſions, at the Depo- n of unworthy Biſhops; and with an Eye to *Judas* as call'd *Pſalmus Iſcarioticus.*

Arnobius reads it ſo: *Deus, Laudem meam ne eris.* He deſires that GOD would not let *His ſe* be unmentioned; Becauſe His Adverſaries load- im with their Vituperations. Dr. *Patrick* thus prehenſively Paraphraſes it. 'As thou haſt given hitherto continual cauſe to praiſe Thee, ſo I hope, ou wilt ſtill vindicate my Honour.

t The Ancients here underſtood the *Romans*, with Demands of *Tributes.*

3 That Illuſtrious Dutchman Dr *Neuwentyt*, (whoſe *templations* are tranſlated by the valuable Dr *Cham- ayn*,) does on the occaſion of this Text admire the iſe knowledge of *Nature* which the Holy Spirit, indicted our Scripture, has diſcovered in a vaſt ety of Inſtances. Here he ſays, 'Any one who ds this Text, and has ever ſeen the *Caries Oſſium*, Corruption of the *Bones* produced by *Liquid* or *eaginous* matters, muſt needs confeſs, that the *rath* and *Curſe* of GOD, cannot be deſcribed by re lively Compariſons.

1 There was an Officer in the *Hebrew Courts*, m they called, *Baal-Rib*, or, The Pleader. He d on the *Right Hand* of the Party cited unto the rt, whether he pleaded for him or againſt him. What is here ſaid is, q. d. The Lord ſhall *plead his ſe*: Compare Zech. III. 1. We have ſome Alluſion his *Baal-Rib* or *Pleader*, when it is ſaid, 1. John 1 *We have an Advocate with the Father.*

PSALM CX.

A Pſalm of David.

1 O ſpoke th' ETERNAL to my Lord; ‖ Sit Thou [enthron'd] at my Right-hand, ‖

until I make thy Enemies || a [conquer'
footſtool for thy feet. ||

2 Th' ETERNAL out of Zion ſhall || ſe
the Rod of thy [mighty] ſtrength ; ||
the midſt o thy Enemies || maintain [Th
thy] Dominion. ||

3 In the Day of Thy Marſhalling || T
Forces for [to do] Thy Work, || Thy P
ple, they ſhall then appear || with [no
but] free-will offerings : || *They ſhall*
pear in Beauties of || [the moſt] adorn
Holineſs ; || more than the mornings Wo
Thou haſt || the freſh Dew of thy [earl
Youth. ||

4 Th' ETERNAL God hath ſworn, and
will not repent [at all] of it ; || Thou ever
a Prieſt of the || ſet [and ſort] of Melchiſed

5 *O Glorious God*, The Lord who is || ſe
ed [above] at thy right-hand ; || He in
day of His great wrath || will give wou
unto [mighty] Kings. ||

6 Among the Nations He will judge
Dead bodies He will [raiſe and] fill. ||
will with bruiſes wound the Head || th
over [great and] many lands. ||

7 He ſhall drink of the Torrent, *whi*
occurs [unto] *Him* in the way ; || He for t
reaſon ſhall lift up || thereon *His* [c
qu'ring] head on high. ||

ILL

LLUSTRATIONS on the CX. PSALM.

He Pſalm is an Illuſtrious Prophecy, about the *Aſcent* of the *Meſſiah* into the Heavens, the ex- of His *Empire*, the Glory of His *Prieſt-hood*, His lling of the Jews, and His deſtroying of *Antichriſt*, en He comes to Judge the Earth.

A Gentleman made an attempt for an *Hiſtorical* ſe of the *Pſalm*. Whereupon a Synod of the *French* urches, at *Breda*, in the Year 1713. ſeverely con- nned the Expoſition as very Impious, and paſs'd a e Sentence on, *Une hardieſſe ſi criminelle*. And a od of the Dutch Churches con urr'd unto the cen- e. The Learned Monſ. *Martin* alſo, wrote a ole Book to confute, that evil Eſſay.

The Jewiſh conceſſions for our Chriſtian Application the *Pſalm*, are Numerous and Marvellous. The *draſh Tillin* particularly, quotes the, *Sit thou at Right hand*, as belonging to the *Meſſiah*. And R. *diah* ſays, *The Pſalmiſt compoſed this Pſalm of Meſſiah*. And from the firſt Verſe, he places the *ſſiah*, above the *Angels* of God.

Sitting, when ſpoken of a King intends *Reigning*. Here is an *Aſſociation* in Government. The Sceptre nes between them. *Vitringa* writes finely on it.

3 An Obſcure Paſſage. The Jews read it, *Thy Nati- y from the Womb, is as the Dew of the Morning*. e *Jeruſalem Talmud* ſaies, the Explication of it is o be fetch'd from, Mic. V. 7 R. *Solomon Jarchi's* oſs is, *Quaſi Ros a Domino, qui nunquam per Ho- nem dimittitur*.

Or, If the *Nativity* of the *Meſſiah* do not appear ſo inly intimated here, why may not his *Reſurrection* ich indeed was alſo His *Nativity*? The *Dew* of our rd is that quickening Power of his, by which he *rai- the Dead*. [Iſai. XXVI. 19.] When it is ſaid, *e Dew of thy Youth is thine*, it may be, q. d. It is ne own Power that *Raiſes thee from the dead*. This

was from the *Womb of the Morning*. The *Resurre*
on of our Lord, was in the *Morning* on all Account
But we'll refer to the Common Annotations.
take pious Mr *Henry's*. 'Abnndance of *Young* C
'verts, like drops of *Dew* in a Summer's Morn
Or thus, 'From their very Childhood, thou haft
'*Dew* of thy Peoples Youth: their Hearts and Affe
'ons when they are Young.

The *Dew of thy Youth* is a Numerous, Illuftri
hopeful fhew of *Young* People flocking to Chrift, wl
are to the World as *Dew* to the Ground, to mak
fruitful.

Again, on, *the Day of Power*, and, *the Wil*
People: A particular *day*, in the time of the *Meff*
is called *the Day of Power*. And this Day of Po
muft, it feems be celebrated as *a Sabbath*. Upon it
People fhall be *Populus devotionum*, a *People* wh
devoted unto the Lord. The *Place* of the Devo
is to be, *In the Beauties of Holineſs*; which is
Name of the *Sanctuary*. This Day of *Devotion*,
be the *Reſurrection Day*; and conſequently the
day of the Week. Why it fhould be called *the da*
Power, See, Rom. I. 4. —— *Thou haft the Dew*
thy Youth, is by the LXX rendred, *I have bego*
thee. Take Dr *Patrick's* Paraphraſe, 'In the
'when thy *Forces* [2 Tim. II. 3] compleatly A
'ed with a Divine Power [Acts. IV. 33.]
'march forth to fubdue the World unto thy Obedie
'they that are fit for thy Kingdom, [Luk. 9. 6
'fhall chearfully Submit themfelves, and preſent
'with *Freewill Offerings*, in token of their abſo
'fubjection to thee: [Act. II. 45. IV. 34.]
'great fhall be the Number of chofen Men, who
'to fee the Night of Ignorance gone, fhall at
'firft appearance, by the Celeftial Bleffing fall unto t
'as thick as the *Morning Dew*.

Beauties of Holineſs.] Tis very ſure the Beau

he *Holy* JESUS, invite and allure His People to be-
ie a *Willing People*; *willing* to be His *People*. But
y not the *Beauties of Holineſs* here, be the *Beauti-*
Garments which adorn the *Willing People*? It
y be an Alluſion to Exod. XXVIII. 2 *Holy Gar-*
nts for Aaron for Glory, and for Beauty. When
eople become an *Holy People*, they are advanced
o the Dignity of an *Holy Prieſthood.* Conſider. 1.
. II. 9. Rev. V. 8.

t had juſt been ſaid, *a People of Free-will Offerings.*
w agreeably are the *Prieſtly Garments* of *Holineſs*
n'd unto them?

In the Original tis, *He ſhall fill the* [Dead] *Bo-*
s. Is it not a Prophecy of, *The Reſurrection of the*
ad, which arrives when our Lord comes to *Judge*
ong the Nations? The *Reſurrection* is accompliſh'd
His *filling* the *Bodies* of His People. This is good
loſophy. We have the *Reſurrection* ſo deſcribed;
n. I. 23. II. 1. *He fills all in all*; *and you, who*
dead in treſpaſſes and Sins.

Wounding the Head over many Countrys, evidently
ers to the *Protevangelium*; *The bruiſing the Head*
the Serpent. When *Antichriſt* is deſtroyed, the
ad over many Countrys is wounded. Yea, the An-
nt Promiſe of *Bruiſing the Head of the Serpent*,
ll then have an Eminent Accompliſhment.

Thus *Geſner*, *In primis David reſpicit ad Promiſ-*
nem primis Parentibus, in Paradiſo factam.

7. See John. XVIII. 1. with Phil. II. 9.

PSALM CXI.

PRaiſe ye the Lord! With all my heart‖
I'll Praiſe th' ETERNAL God,‖ where
e upright meet privately,‖ and where more
blickly.‖

2 The works of the ETERNAL God ‖ a
glorioufly great ; ‖ they are fought out
all of them ‖ who take delight therein. ‖

3 A Glory and a Majefty ‖ *appear upon* h
work ; ‖ and unto perpetuity ‖ His Righteo
nefs endures. ‖

4 He has made a memorial ‖ of His m
wondrous works ; ‖ moft gracious is th'
TERNAL God, ‖ and moft compaffionate.

5 He unto them that fear Him has ‖ gran
a prey of food ; ‖ He ever will be mind
of ‖ the Covenant He has made. ‖

6 Unto His People He hath fhewn ‖
great pow'r of His works ; ‖ in giving th
the heritage ‖ of what the Nations had.

7 Both verity and judgment too ‖ are
works of His hands ; ‖ and faithful all
precepts are ; ‖ with which He vifits us.

8 To perpetuity they do ‖ forever ft
confirm'd ; ‖ they're done in faithfulnefs, a
in ‖ exacteft rectitude. ‖

9 He for His People did fend forth ‖
demption ; He commands ‖ His Cov'nant
ever ; His Name ‖ Holy and Rev'rend is.

10 The firft thing, * and the principa
which doth belong unto ‖ a real Wifdom,
The Fear ‖ of the ETERNAL God. ‖ G
Underftanding is for all ‖ who do fuch thi
as thefe ; ‖ and as for Him, His Praife
dures ‖ to perpetuity. ‖

ILL

LLUSTRATIONS on the CXI. PSALM.

) *Avid* here gives a Compendium of the CV. and CVI. Pſalms. The Pſalm does conſiſt of as many t Metres as there are Letters in the *Hebrew Al-bet.* And with the Regard of an *Acroſtic* in the er of them. However that the Number of the Verſes ht not exceed that of the *Ten Commandments*, the o laſt Verſes have Three Metres apiece, and very ſhort . Dr. *Allix* here ſees the Gratitude of the *Jews*, olding themſelves re-eſtabliſhed in their Country, by ſt Number of Miracles, and the Deſtruction of the *ks*, who have poſſeſſed it.

GOD inſtituted *Solemn Times*, for the Commemo-on of His wonderful Works.

This was done partly in the Spoil of the *Egyptians*, lly in the *Manna* of the Wilderneſs.

It may be read, *His Viſits are Faithful.* Be ſure, *Viſits* made from the *Inviſible World*, unto the Pa-rchs, with Predictions of the *Meſſiah* and our Sal-on by Him, are not ſuch as have deceived us.

o Behold, A ſweet Encouragement unto the *Praiſe GOD.* If the *Praiſe* of GOD, (or the Work of ion) be our main Buſineſs, or chief Delight; if we to be at this Work; the Work will *endure f rever*, ſhall never be taken off. Our Employment with sfaction in that Work, will be upon us a *Token for d*, that we ſhall be employed in that Work in another rld, and World without end. Yea, and in this rld if our Hearts be in this Work, we ſhall never t Occaſions. The Work will *endure forever*, by a tinual renewal of Occaſions for it.

PSALM CXII.

Ing Hallelujah! Bleſs'd the Man || who) fears the ETERNAL God; || who greatly th delight himſelf || in His Commandements. ||

2 His

2 His Offspring ſhall upon the Earth ‖ g
very powerful ; ‖ The Race of upri
ones ſhall be ‖ a truly bleſſed *Race*. ‖

3 There ſhall be wealth and riches
his habitation found ; ‖ his righteouſneſs
alſo laſt ‖ to perpetuity. ‖

4 In darkneſs there doth light ariſe ‖
the upright ones ; ‖ Gracious he is, and M
ciful, ‖ and Righteous too is he. ‖

5 A good Man is compaſſionate : ‖ and
does lend *his help* ; ‖ with good diſcre
yet he doth ‖ ſtill govern his affairs. ‖

6 Sure he ſhall not *from his good ſtate* ‖
ever be remov'd ; ‖ In everlaſting mem
ſhall ‖ the righteous one be kept. ‖

7 Of hearing any evil thing ‖ he ſhall
be afraid ; ‖ his heart's confirm'd, rely
ſtill ‖ on the ETERNAL God. ‖

8 His heart is well-eſtabliſhed ; ‖ he ſ
not be afraid ; ‖ until he does behold
ſhall ‖ *befall* his enemies. ‖

9 He ſcatters : he gives to the Poo
his righteouſneſs endures ‖ to perpetui
his horn ‖ in glory will be rais'd. ‖

10 The wicked one ſhall ſee't, and ra
he with his teeth ſhall gnaſh, ‖ and melt aw
ſo periſh will ‖ the wicked Man's deſir

ILLUSTRATIONS on the CXII. PSAL

THE Faithful here acknowledge, that *Charity*
wards the Members of their SAVIOUR,

a great Reward; and that those who have used
lty, shall be punish'd for it, and rejected from His
gdom. The last Verse evidently refer to the King-
of the *Messiah*.

The Jewish *Rabbi's* and the *Midrash Tillin*, re-
k, that it is *Obedience* rather than the *Recompence*
bedience, that is the delight of the Godly Man.
y bring the Alacrity of *Abraham* in his *Obedience*
n Example. The Truth is, The Picture of a *Righ-*
s Man here seems drawn, with an eye very parti-
ly on the Circumstances of our Father *Abraham*.

And is not here an eye, to the Story of *Abraham*?
.XVI. 17. *It was dark, and behold, a Burning*
p. The comfortable support and Rescue which
gives to His People in their *Darkest Hours* of
iction, seems to be promised, in Allusion to that
earance.

ut, Quære, Is not the SEED that is to be *mighty*
n the Earth to be interpreted of the MESSIAH, who
the SEED promised unto *Abraham*? And was
the *Light* that which *arose*, when the World was in
most fearful *Darkness*? Christian, A new Field of
cious Thot's is opened for thee.

Dr. *Patricks* Paraphrase is also Excellent. 'If any
fliction comes, it will be so far from making him
happy, that besides the Divine Comforts imparted
nto him for his support, it will make the vertue of
bright Men the more Illustrious; while one exer-
ses Meekness and Sweetness to those that provoke
m; another forgives Offences, and pities the Instru-
ents of his Trouble; and a Third exercises the greater
stice, or Mercy, and will not be tempted to do any
shoneſt or cruel Thing, for his own Deliverance.

' Hebr. *Evil Hearing*. The Jewish and some
ristian Interpreters, carry it so; He is not sollicitous
ut the *false Reports* that may be raised upon him.

; We formerly rendred it, *He shall see his desire*

upon

upon his Enemies. But, *his desire,* is not in the ginal. Dr. *Patricks* Paraphrase is, 'He expect 'Time, when he shall be able securely to look up 'his Enemies.

9 Why is *Charity* called *Righteousness? Gr* M. in his *Pastoralis Cura,* says well, *Quia qu communi Domino tribuitur, JUSTUM profecto u accipiunt, eo communiter utantur.*

Horn Exalted.] Accept a singular Tho't upo without excluding the common Interpretation. *Praises* of God were of Old sounded in *Cornets.* T were *Exalted Horns* or *Exalted Notes,* whic would have their *Praises* to be raised with. We 1 Chron. XXV. 5. Of, *Words to lift up the Horn,* may in *our* Day, thus accommodate the Observa The *Praises* of GOD are to *Sound high* in ou votions. When we *Praise* GOD for being *excell Good* to *our selves,* we do well. But we are to *rais* Praises unto an *higher Pitch* than so; They are to patiate upon all those Things wherein our GO exhibited Himself as *excellently Great,* throughou World. Such *abstracted Praises* are agree ble to inclinations of every Godly Man; He argues at that *GREAT is the Lord,* and, THEREFORE *Gr to be Praised.*

10 q. d. Their Envy shall first bring an *Ague,* then a *Consumption* upon them.

PSALM CXIII.

1 SIng Hallelujah! O Praise ye, || who fe th' ETERNAL God; || O do ye Praise Name of Him || who is th' ETERNAL G

2 The Name of the ETERNAL God, let it blessed be; || *Bless'd* from the pre time, and so || unto Eternity. ||

Ev'n from the rising of the Sun || unto
oing down,|| the Name of the ETERNAL
|| is greatly to be prais'd. ||
Above all of the Nations High || is the
RNAL God ; || above the Heavens now
e is || His Glory *to be seen.* ||
Who's like th' ETERNAL God, our
, || whose dwelling is on high ? ||
He stoops that He may view what is || in
ven, and on Earth. ||
He doth raise up the poor one from || his
g in the dust ; || He from the sordid
nghill doth || lift up the needy one. ||
That he a seat with Princes may || assign
uch an one ; || among the Princes which
own || *distinguish'd* People have. ||
The Barren he sets in an house ; || Of
ldren she becomes || the *Fruitful* Mother
of Joy. || *Sing* Hallelujah *now.* ||

LUSTRATIONS on the CXIII. PSALM.

me here behold the Praises of the *restored Jews*,
or their Deliverance. The five last verses magently describe, the Second Coming of the *Messiah* ;
hich they shall be restored unto a Glorious Condi-

The Prophet *Isaiah.* Ch. LIV. 1, 2. alludes to
last verse of the Psalm.

ur Doctor *Goodwin* mentioning the application that
e have made of a certain Text, unto our SAVIR, adds, *I would there were a Thousand more of
n ; For the more such Lines of Prophecy about
JESUS, meet in one center, the more ascertained
re, that He is that* MESSIAH *who was then to
come ;*

come; and the Scriptures are discovered thereby, the more mysterious, and Himself the more Illustr
And now, why may not our SAVIOUR be ultima intended in the Psalm that is now before us. *Christ* Carry His Glory in thy mind, when thou readest the ginning of the Psalm. When thou readest of the *raised out of the Dust, and the Needy lifted ou the Dunghill*; think on the profound and wond *Humiliation* of thy SAVIOUR, and His following *altation.* When thou readest of Him *set with Pri* consider Him *Setting* on His Throne, surrounded His Holy *Angels.* Lastly, When thou readest *Barren Woman* becoming a *Fruitful Mother*; should not the stupendous Work of God that was for the Virgin *Mary* be thought upon? As well as Application, which the *Chaldee Paraphrase*, mak it unto the Church of *Israel?*

This, with the *Five Psalms* that follow, was by Jews call'd, *The Great Hallel.* They recited i their *New Moons* and other Festivals, and at t Table in the *Paschal Night*, after they had eaten *Lamb.*

7 R. *Amama* here finds, *The Resurrection of Dead.*

8 The *Princes*, are by R. *Obadiah Gaon*, rend *The Liberal Ones.*

It is observed, both in the *Italian* and *Spanish* sion, That the Psalm is an Abbreviation of the Son *Hannah. Parece ser una abbreviacion*, says the *Spa*

PSALM CXIV.

1 IN the withdraw of Israel ‖ from Egyptian Land; ‖ the Family of Ja from ‖ a People barbarous. ‖

2 Then Judah came for to be His ‖ dis guish'd Holy One; ‖ *yea*, Israel did then come ‖ Dominions for Him. ‖ 3

The Sea beheld *this thing*, and fled; ‖
lan was turned back. ‖
The Mountains then did leap like Rams; ‖
little Hills like Lambs. ‖
What *was done* unto thee, O Sea, ‖ in
thou didſt fly back; ‖ O Jordan, what to
was done, ‖ that thou waſt turned back? ‖
O Mountains, *what was done to you*, ‖ that
id leap like Rams; ‖ *and what to you*, O
e hills, ‖ *that ye did leap* like Lambs? ‖
Before the face of Him who doth ‖
ain thee, ſhake, O Earth; ‖ before the face
im that is ‖ the God of Jacob, *ſhake*. ‖
'Tis He who the firm Rock does to ‖ a Pool
Waters turn; ‖ tis He who the dry Flint
s to ‖ a Spring of Waters *turn*. ‖

LUSTRATIONS on the CXIV. PSALM.

Y the Meditation on the Miracles, in the coming
out of *Egypt*, wherein the Order of Nature was
ged, the *Prophetic Spirit* here lifts up the minds
lis People, to what the Meſſiah will do for them,
n He appears for the Deliverance which is to be
looked for. Compare, *Mich.* VII.

The *Cloud of Glory* then had no peculiar Place to
Sanctuary for it, but ſtood over the whole Camp
rael.

hat the Convulſion of Nature here may be brought
ith a due ſurpriſe, the Name of God is not men-
ed until afterward.

PSAL.

PSALM CXV.

1 NOt unto us, ETERNAL God, ‖
unto us; But to‖thy Name give Gl
on thy Grace ‖ *and* on thy *conſtant* Truth
2 Why ſhould the Nations utter thi
Where's now this God of theirs? ‖
3 Sure our God's in the Heav'ns; He h
done whatſoever He pleas'd. ‖
4 Their Idols Silver are and Gold, ‖ w
hands of Men have wrought. ‖
5 Mouth's have they but they do
ſpeak, ‖ they've Eyes, but do not ſee. ‖
6 Ears have they, but they do not he
they've Noſtrils, but can't ſmell. ‖
7 Hands have they, but they handle
they've Feet, but do not walk. ‖ Nor
they utter thro' their Throat. ‖
8 The Makers of ſuch things ‖ are
them; ſo is ev'ry one ‖ that puts his t
in them. ‖
9 O Iſrael, Do thou place thy truſt ‖
the ETERNAL God; ‖ 'Tis He who
afford them help; ‖ and He's a Shield to the
10 O Houſe of Aaron, Place thy truſt
the ETERNAL God; ‖ 'Tis He who
afford them help; ‖ and He's a Shield to the
11 Ye who do fear JEHOVAH, truſt ‖
the ETERNAL God; ‖ 'Tis He who does aſ
them help: ‖ and He's a Shield to them
12 Th' ETERNAL has remembred u
H

ll bleſs; He'll bleſs the Houſe || of Iſrael;
will bleſs the Houſe || of Aaron *ſignally*. ||
3 He will bleſs them who have the fear ||
he ETERNAL God; || *He'll bleſs* the little
es *of theſe* || together with the great. ||
4 Th' ETERNAL God ſhall add to you; ||
ou, and to your Sons. ||
5 You're bleſs'd of the ETERNAL God ||
o made the Heav'ns and Earth. ||
6 The Heav'ns, the Heav'ns, theſe do be-
g || to the ETERNAL God; || But to the
s of Men He hath || diſtributed the Earth. ||
7 Such as are Dead, theſe will not Praiſe ||
Ever-Living Lord; || Nor all who do
cend into || the ſilence *of the Grave*. ||
8 But as for us, we ſtill will bleſs || the
r-Living Lord || from this time and for
rmore. || *Sing* Hallelujah *now*. ||

ILLUSTRATIONS on the CXV. PSALM.

THE *Prophetic Spirit* prepares a Prayer, for *Iſrael* diſperſed among the Antichriſtian Idolaters, That may be reſtored unto their own Land. With a ſe on the *Idolaters*, the miſery of the *Iſraelites* is plain'd of, as hindring them from Glorifying of GOD, ey ſhould, if they were gathered into one Body.
Dr. *Patrick* thinks, that when a Prophet had encou-d the hope of *Jehoſaphat*, for Deliverance from the Forces come againſt him, and he had by the *Levites* n Thanks for this Hope, *He*, or that Prophet might poſe this Hymn, to quicken their Faith in God. Yea, might be the Hymn, which by common conſent, the gers were to uſe, when they went againſt thoſe mies.

1 q.d. Give us Victory, not that we may grow fa
and get *Glory* by it; but that thy Divine Majesty ma
honoured.

5 The Idol *Baal-peor*, (or, *Priapus*) was particu
called, *Chemosh*, which is as much as to say, *The Blind*

16 *Calvin* observes, the meaning of this to be,
the Infinite GOD, is forever satisfied in and f
Himself; He needs no *Earthly* thing to augment
Happiness. The *Earth* with all the Enjoyments o
He allows to the Poor Children of Men. All He
pects from the *Earth* is, a Thankful Acknowledgr
from the relieved and obliged Children of Men.
Propheta Consilium est, quod miror tam secure a
risque interpretibus negligi.

17 q. d. 'Therefore He will not suffer us to be ro
'out, as our Enemies desi n; for then the Earth w
'have none in it, to sing His Praises; which the
'who dwell in the silent Grave cannot celebrate.
is the *Patrician* Paraphrase.

PSALM CXVI.

1 I'M full of Love: It is because ‖ [of th
that the ETERNAL God ‖ hath hearke
now unto my voice; ‖ [and hath] my s
plications *heard*. ‖

2 Because that He hath unto me ‖ [kind
inclin'd His gracious Ear; ‖ therefore upon h
I will call ‖ while I have any days [of Lif

3 The cords of Death surrounded m
and me the [dreadful] pains of Hell ‖ fou
out; a sad anxiety ‖ I found, and figh
[heavy] grief. ‖

4 But I did call upon the Name ‖ of the
TERNAL God, [for this;] ‖ I pray Thee
ETERNAL God, ‖ Deliver thou my [sinful
Soul. ‖

5 M

Moſt full of tender clemency‖ [forever]
h' ETERNAL God ; ‖ Righteous He is too ;
ourGod‖is moſt compaſſionate[withal.]‖
The ſimple ones th' ETERNAL God ‖
es into [His kind] cuſtody ; ‖ I was
ught miſerably low,‖ and then [it was]
helped me. ‖
O thou my Soul, Do thou return‖ where
[alone] thou findeſt reſt ; ‖ Becauſe that
ETERNAL God ‖ hath well [enough]
varded thee. ‖
Becauſe thou haſt from *threatning* Death‖
ſely] delivered my Soul ; ‖ my Eye from
r ; my Foot from fall ‖ by a thruſt given
nto] me. ‖
I'll walk before th' ETERNAL God ‖
live] in th' Land of living ones. ‖
o I did believe, therefore I ſpoke : ‖ I was
icted [very] ſore. ‖
In the great perturbation when ‖ [my
e] affliction frightned me ; ‖ I ſaid, That
ry Man of Earth ‖ [fails and] is but a
ng thing. ‖
But now, O what Returns ſhall I‖
ring and] make to th' ETERNAL God?‖
on me are His Benefits, ‖ [yea, and]
bove me His Rewards. ‖
Of manifold Salvations I ‖ will take
nd drink] the *Thankful* Cup; ‖ and I will
l upon the Name ‖ of the ETERNAL
d [with it.] ‖

14 I'll to perfection bring my Vo
[duly] to the ETERNAL God ; ‖ I'll d
Now in presence of ‖ all that His [Ho
People are. ‖

15 In the Eyes of th' ETERNAL Go
how very precious is [esteem'd] ‖ the De
which there shall be for those ‖ who are
[truly] gracious ones ! ‖

16 ETERNAL God, Thy Servant sure
am, Thy Servant I [will be !] ‖ I of
Handmaid am the Son ; ‖ Thou hast disso
my [deadly] bonds. ‖

17 The Sacrifice of Thankfulness ‖
[freely] Sacrifice to Thee ; ‖ And I will
upon the Name ‖ of the ETERNAL
[with it.] ‖

18 I'll to perfection bring my Vows ‖ [du
to the ETERNAL God ; ‖ I'll do it Nov
presence of ‖ all that His [Holy] People a

19 In the Courts of the Glorious Hou
of the ETERNAL God [I'll do't] : ‖ In m
of thee, Jerusalem. ‖ *Sing* Hallelujah
[to God.] ‖

ILLUSTRATIONS on the CXVI. PSAL

AN Hymn of Gratitude unto GOD from the
deemed of *Israel*. They publish the Grea
of their Deliverance, with a Remembrance of the d
ful Things which they had suffered, and the D
they once had of ever being delivered.

7 They who look on the Great GOD as here prop
for the *Rest of the Soul* go upon a Glorious Tru
Don

nine, Irrequietum cor noſtrum, donec requieſcat in
——But, O *Chriſtian*, Wilt thou not conſider the
miſt here, as a Type of our SAVIOUR? Truly
h ve here the Language of our JESUS *Riſen from*
Dead. Behold Him now *Returning* to the Hea-
y World, and *Aſcending to the Joy ſet before Him*.
know not whether the *Diſtinction of the Verſes* in
Old Teſtament, at leaſt in the Book of *Pſalms*,
ht not be ſo ordered by the Providence of GOD, as
arry ſometimes a Myſtery in it. In reading the
ms I have often tho't on it. The *Church* of GOD
be alſo heard ſpeaking here. The *Church* of GOD
ne I ay *Return unto Reſt*, and ſee a *Sabbatic*
e in the *Reſt which remains for the P ople of GOD*.
s occurs in the *Seventh Verſe* of the Pſalm; and
eſerved for the *Seventh Age* of the World.

3 They had in *Iſrael* of Old, *A Cup of Deliverance*,
which when bleſſed and ſet apart, they did comme-
ate the Bleſſings they had received.

5 The common Glories are well known. But I re-
my Inſtances, That this as well as many other *un-*
pected Pſalms, may be conſidered as a repreſenta-
of our SAVIOUR. The Agonies and Sufferings
ur SAVIOUR are diſplayed in the Beginning of
Pſalm; the Conſequences thereof in the Conclu-
What we uſe to render, *I ſaid in my haſte*, is
out any juſt pretences expounded, of *Davids* haſty
roaches upon the Truth of *Samuels* Prophecies. No;
ay be read, *I ſaid in my Fear*: [my Anguiſh, my
reſs,] *All Men are Liars*: There is no dependence
ny *Man* or Help. Compare, *Pſalm* CXLVI. 3.—
ten perhaps, about the ſame time with the Pſalm
before us. But then the Original here, directs m
ead, *The Death which there is FOR thoſe, whe*
His Gracious Ones. Tis the Death of our SA
OUR, the *Price* of Redemption for His Choſen.
Almighty GOD ſets a great *Price* upon it. [*Eph.*

V. 2.] Tho' the *Death* of our SAVIOUR, be
Sinners, yet none partake in the saving Benefits of
but such as are made *willing* to be *Gracious Ones*.

16 *Arnobius* gives us a Mystical Gloss of the Ancie
Ancilla Dei est in disciplina Sancta. The *Bo*
here, some apply to the *Bonds* which hold the unb
Infant in the Womb. There is much Harmony betw
the XXII and the CXVI Psalms. In that Psalm
SAVIOUR's being *taken out of the Womb*, is a c
siderable Article. And in this we have the *Loosin*
the Bonds, which enwrapped Him there.

PSALM CXVII.

1 O Praise ye the ETERNAL God, || D
ye Nations all; || His Praises, O ye P
ple all, || now celebrate with Songs. ||

2 For upon us His Mercy is || confirme
and the Truth || of the ETERNAL is
ever. || *Sing* Hallelujah *now*. ||

ILLUSTRATIONS on the CXVII. PSAL

BEhold in a few words Predicted here, the Con
sion of all Nations, when God shall have acc
plished His Promise of Recalling the *Israelitish* Nat
Consider, Deut. XXXII. 43.

PSALM CXVIII.

1 O make you a confession now || to
ETERNAL God; || because that H
God; because || His mercy is forever. ||

2 O now let Israel say this thing, || Th
mercy is forever. ||

3 Let Aaron's Family now say, || Th
mercy is forever. ||

4 Now let *the Proselytes* that have ||
them the holy fear || of the ETERNAL G
still say, || That's mercy is forever. ||

5 In Trouble I did call upon || the Ever-
ing JAH ; || the Everlasting JAH did with||
argement answer me. ||
6 With me is the ETERNAL God || *appear-*
on my side ; || I will not be afraid of what||
man may do to me. ||
7 For me th' ETERNAL God among || my
pers does appear ; || what therefore *is to*
e upon || my haters I shall see. ||
8 It's better to seek refuge in || Him who's
ETERNAL God,||than 'tis to place a confi-
nce || upon *poor* earthly man. ||
9 It's better to seek refuge in || Him
o's the ETERNAL God,|| than 'tis to place
onfidence || upon Superiour Men. ||
10 The Nations all of them did round || a-
it encompass me ; || in the Name of th'
ERNAL God || I'll surely cut them off. ||
12 They compass'd me about ; yea, they ||
l compass me about ; || in the Name of th'
ERNAL God || I'll surely cut them off. ||
12 They compass'd me about like Bees ; ||
ey're quench'd like fire of Thorns ; || in the
me of th' ETERNAL God || I'll surely
t them off. ||
13 Thou hast thrust, and hast thrust again||
at thou mayst make me fall ; || but then did
e ETERNAL God|| send succour unto me.||
14 The Everlasting JAH is He || who does
ford me strength ; || and He's my Song ; He
so is || Salvation unto me. ||

15

15 The voice of Joy and Safety's in ‖ tents of righteous ones; ‖ the right hand of ETERNAL God ‖ works with a mighty for

16 The right hand of th' ETERNAL G is lifted up on high; ‖ the right hand of ETERNAL God ‖ works with a mighty for

17 I shall not dye, but live, and te Works of the living JAH. ‖

18 The living JAH chastis'd me muc but gave me not to death. ‖

19 O set ye open unto me ‖ the Gate Righteousness; ‖ I will go into them; praise ‖ the Everlasting JAH. ‖

20 *The answer is*, This is the Gate ‖ of ETERNAL God; ‖ 'tis by this *Gate* the r teous ones ‖ shall make their entrance *he*

21 To thee I will confess, since thou ‖ heark'ned unto me; ‖ and what shall be vation, This ‖ Thou hast been unto me. ‖

22 The Stone which they who did prof to build, did cast away, ‖ is now become Head Stone which ‖ the Corner's founded

23 This is a thing which is perform by the ETERNAL God; ‖ it is what in eyes appears ‖ most wondtous to behold.

24 This is the very day the which ‖ th TERNAL God has made; ‖ in it we'll sh how glad we are, ‖ and we will shine with j

25 Save now, O Thou ETERNAL Go I earnestly entreat; ‖ I do entreat, ET NAL God, ‖ Send now Prosperity. ‖

26 He's bleſſed who comes in the Name ‖ of
e ETERNAL God; ‖ We've bleſſed you out
the Houſe ‖ of the ETERNAL God. ‖
27 Th' ETERNAL God's the mighty One ‖
dHe hath ſhone on us; ‖ bind ye the Sacri-
e with cords, ‖ ev'n to the Altar's horns. ‖
28 Thou art my God; and I will make ‖
onfeſſions unto thee; ‖ Thou art my God, I
ill *for this* ‖ exalt thee very high. ‖
29 O make you a Confeſſion now ‖ to the
TERNAL God; ‖ Becauſe that He is Good;
ecauſe ‖ His mercy is forever. ‖

LLUSTRATIONS on the CXVIII. PSALM.

THE Pſalm ſeems to have been pronounced at firſt, in ſome ſolemn Aſſembly of all the People aſſembled for the Praiſes of God. And Interpreters have thought, they all had a part in the Pſalm. The greatest part was uttered by *David*; ——— Then coming in Proceſſion to the *Gates* of the *Tabernacle* he calls (V. 19.) upon the *Porters*, to open them unto him, that he might praiſe GOD in the *Sanctuary*, He does accordingly, firſt, in the very entrance; (V. 20.) and then in the Courts of the Houſe of God. (V. 21.) After all which the *People* ſhout, and magnify the Divine Goodneſs, in making him who had met with ſuch indignities in the late Reign, their King (V. 22.) And then the *Prieſts* come forth, and bleſs both the King and the People, in the Name of the Lord; (V. 26.) and exhort them to be thankful. (V. 27.) *David* then ſeems to take the Words out of their Mouth, and to declare that he will be never unmindful of the Benefits of God; and to deſire, that all the People alſo would remember them.

Yea

Yea, But have we not here, (what our *Allix* dif vers) an Hymn of redeemed *Iſrael*; in whoſe Reden tion all that *fear God* are comprehended! They c brate the Glorious things done by the *Meſſiah* for the when He comes again; and they acknowledge the Sin their Fathers in rejecting Him.

22 I could *Subpæna* a Number of Jewiſh *Rabb* who confeſs, the *Meſſiah* to be the Stone here ſpo of. It is confeſſed in the *Midraſh Schir Haſchir* Yea, that the *Meſſiah* ſhall be *refus'd*, as tis here fo told, is after a ſtrange manner foretold in *Bereſch Rabba*. *Quando veniet Meſſias, non cito dicent C ticum, donec fuerit vilificatus ipſe Meſſias: Ac do cadat coram eo Regnum nequam Romanum; ſi dictum eſt*, Dan. II. 42.

A Wonderful Paſſage!

The *Targum* on this Text reads, *The Builders jected the Child.* And on the next verſe: *Bind t Child t the Sacrifice of Solemnity with Chains, u we ſhall have Sacrificed Him, and poured out H Blood upon the Horns of the Altar.*

From the Pens of *Jews*, theſe Lines are tr Marvellous.

In the *Talmuds* alſo, we find the *Meſſiah* to be, *Stone cut out of the Mountain.*

PSALM CXIX.

1 O the vaſt bleſſings of the Men, ‖ w have [and hold] Integrity ‖ *their* way; walking in the Law ‖ of [Hi who's] the ETERNAL God! ‖

2 O the vaſt bleſſings of the Men ‖ w keep [with heed] the things which H doth teſtify! With all their heart ‖ th [ever] do ſeek after Him. ‖

3 Y

Yea, they work no iniquity; ‖ they in [Holy] ways do walk. ‖
Thou thy Commandments haſt preſcrib'd ‖ atly to be [by all] obſerved. ‖
O that my ways directed were ‖ thy tutes to obſerve [with care.] ‖
Then ſhall I not be ſham'd, when I ‖ ruly] regard all Thy Commands. ‖
With a juſt Rectitude of Heart ‖ I reely] ſhall confeſs thy Praiſe, ‖ when I ve learn'd the Judgments which ‖ Thy ghteouſneſs has giv'n [to us.] ‖
What things Thou haſt appointed, thoſe ‖ will obſerve with [conſtant] care: ‖ O not Thou forſake me to ‖ a great [and ird] extremity. ‖

II Beth.

A Young Man, by what Method ſhall ‖ purify his [ſinful] path? ‖ *He'l do it*, if he take heed ‖ according to thy [Holy] Word. ‖
With all the powers of my heart ‖ I ve ſought after thee, [O Lord.] ‖ To wan-r, Oh! Don't ſuffer me ‖ from thy [moſt ght] Commandements. ‖
In my heart I have hid thy Word, ‖ at thee I may'nt [by Sin] offend. ‖
Bleſs'd art thou, O ETERNAL God; ‖ ıy Statutes [therefore] teach thou me. ‖
I all the Judgments of thy mouth ‖ have ith my lips declar'd [abroad.] ‖

14 I

14 I in thy Teſtimonies way, ‖ [as mu
as in all wealth, rejoyce. ‖
15 I'll on thy Precepts meditate; ‖ and
regard [with care] thy Paths. ‖
16 I in thy Statutes will delight ; ‖
not forget thy [Holy] Word. ‖

III. Gimel.

17 Unto thy Servant O do Thou ‖ ma
[kind and] bountiful returns ; ‖ O let
live that ſo I may ‖ obſerve with care [a
do] thy Word. ‖
18 Open my Eyes, that I may ſee ‖
[hidden] Wonders of thy Law. ‖
19 On Earth I am a ſtranger ; don't ‖ fr
me thy precepts [therefore] hide. ‖
20 At all times for thy Judgments dot
my Soul break with [intenſe] deſir . ‖
21 The curſed proud ones Thou rebuk'ſ
who from [ways of] thy Precepts err. ‖
22 Rolling it off from me, O take ‖ aw
reproach, and [ſhameful] Scorn ; ‖ becau
Thy Teſtimonies I ‖ have kept [with ca
inviolate. ‖
23 Princes themſelves in Council ſatt
againſt me then they [falſely] ſpake; ‖ T
Servant on Thy Statutes did ‖ the me
while [ever] meditate. ‖
24 Thy Teſtimonies truly are ‖ my ravil
ing [and chief] delight ; ‖ they are t
Counſellors which I ‖ do ſtill [chuſe t
conſult withal. ‖

IV. Daleth.

25 To dust my Soul cleaves; quicken me‖
:ording to thy [gracious] W rd. ‖
26 I shew'd my ways, and me thou heardst;‖
y [Holy] Statutes teach thou me. ‖
27 Make me to understand the way ‖ thy
ecepts have [to me] prescrib'd; ‖ so I will
editate upon ‖ the [Glorious] wonders
ou hast wrought. ‖
28 With grief my Soul melts; strengthen
‖ according to thy Word [to me.] ‖
29 The way of lying take from me; ‖ and
indly] grant to me thy Law. ‖
30 The way which truth directs unto ‖ is
at [of which] I make my choice; ‖ thy
dgments are what I have still ‖ propos'd
[mind and] keep unto. ‖
31 Unto Thy Testimonies I‖ adhere, E-
ERNAL God [forever;] O let me not be
it unto‖ [shame and] confusion, *doing so.* ‖
32 I with a quicken'd pace will run ‖ the
oly] way of thy Commands, ‖ when Thou
on my *straitned* Heart ‖ Enlargement hast
rom Heav'n] bestow'd. ‖

V. He.

33 Teach me, O Thou ETERNAL God, ‖
e way [the which] Thou dost appoint; ‖
nd I'll keep it inviolate ‖ [always] unto
e very end. ‖
34 O give me Understanding, so ‖ I will
en keep thy Law, [unbroke;] ‖

yea, I will it obſerve with Care, ‖ and t
with all my Heart [and might.] ‖

35 Lead me in thy commanded Path
for [greatly] I therein delight. ‖

36 Bow my Heart to thine Oracles, ‖ a
not to [lovoid] Avarice. ‖

37 From view of vain things turn my ey
in thy way [lead and] quicken me. ‖

38 Good to thy Servant make thy Wor
who's wholly [purpos'd] for thy fear. ‖

39 My fear'd Reproach, O turn away
for good [and right] thy Judgments ar

40 Lo, I've long'd for thy Precepts; i
Thy Juſtice [do Thou] Quicken me. ‖

VI. Vau.

41 O Let Thy Mercies come again ‖ to
[O Thou] ETERNAL God; ‖ Let thy S
vation come to me ‖ according to [wha
in] thy Word. ‖

42 So I a Word ſhall anſwer to ‖ him t
[falſely] reproaches me; ‖ becauſe that I up
thy Word ‖ do [ever] place my Confidenc

43 And from my Mouth, O take Th
not ‖ wholly [away] the Word of truth
Becauſe that of thy Judgments I ‖ an [hop
ful] expectation have. ‖

44 Thus I will always keep thy Law
[I'll do't] long, yea, Eternally. ‖

45 And I will walk at large, becauſe
have ſought [after] Thy Commands. ‖

46 Y

6 Yea, before Kings themſelves I will ‖
ak of thy [faithful] Oracles; ‖ nor will I
r be aſham'd ‖ *of what I do therein* [for
m.] ‖

7 And I in Thy Commandements ‖ will
e [all of] my ſweet Delight; ‖ for they
what I ſtill have ſet ‖ my [kind and]
ef Affection on. ‖

8 My hands I will lift up unto ‖ Thy
cepts which I've [dearly] lov'd; ‖ and
at are Thy appointments I ‖ will [daily]
ditate thereon. ‖

VII. Zain.

9 Unto thy Servant, O be thou ‖ ſtill
ways] mindful of the Word, ‖ on which
u haſt caus'd me to place ‖ my [conſtant]
pectation ſtill. ‖

0 This is my comfort in my grief; ‖ that
Word [ever] quickens me. ‖

1 The proud have much derided me; ‖
ut yet] I've not gone from thy Law. ‖

2 ETERNAL God, Thy Judgments I ‖
nembred have, which are [the ſame] ‖ of
, and thereupon I have ‖ encouraged my
f [in them.]

3 Horror with a tempeſtuous force ‖ has
ften] taken hold on me, ‖ on the account
wicked ones ‖ who do forſake thy [Holy]
w. ‖

4 In the houſe of my Pilgrimage ‖ thy
atutes are my [cheerful] Songs. ‖ 55

55 O Thou ETERNAL God, I have ‖ b
[ever] mindful of thy Name; ‖ *yea*, in
Night *I have been so*; ‖ and I have [the
fore] kept thy Law. ‖

56 This has befallen me, becauſe ‖
Precepts I have kept [with care.] ‖

VIII. Cheth.

57 My Portion, O ETERNAL God, ‖ T
art, ſo I have ſaid [of Thee.] ‖ *And this i*
that ſo I would ‖ obſerve [with care]
of thy words. ‖

58 Thy favourable Face I have ‖ beſou
with all my Heart [and Soul;] ‖ O be t
merciful to me ‖ according to thy [faithf
Word. ‖

59 I view'd my ways, and turn'd my f
[thereon] unto thine Oracles. ‖

60 I made haſte, and did not delay ‖
to keep [all of] thy commands. ‖

61 The bands of wicked ones robb'd m
[but yet] thy Law I've not forgot. ‖

62 To praiſe thee I at midnight riſe; ‖
thy juſt Judgments 'tis [I do't]. ‖

63 To all of them that have thy fear
a companion am [and friend:] ‖ I am
unto all who do ‖ [mind and] keep
Commandements. ‖

64 ETERNAL God, The Earth is fu
of thy [moſt kind] benignity; ‖ O do t
well inſtruct me in ‖ the things [the whi
thou doſt appoint. ‖

IX. Teth.

65 O Thou ETERNAL God, Thou haſt ‖
ne [**the beſt**] Good, to One that is ‖ a
bful Servant unto thee; ‖ [**even**] accor-
g to thy Word. ‖
66 Good ſenſe and knowledge teach me;
‖ thy Precepts [**firmly**] I believe. ‖
67 Before I was abas'd, I ſtray'd; ‖ But
w I [**better**] keep thy Word. ‖
68 Thou art Good, and thou doeſt Good; ‖
y Statutes [**therefore**] teach thou me. ‖
69 The proud forg'd lies of me; I keep ‖
y Statutes [**very**] heartily. ‖
70 Their heart's as fat as ſenſeleſs greaſe ‖
whereas] I in thy Law delight. ‖
71 It's good for me I've been chaſtis'd; ‖
y Statutes ſo to learn [**from thence.**]
72 The Law diſpenſed from thy mouth ‖
y far] is better unto me ‖ than would be
ny Thouſands of ‖ Gold, and of [**choiceſt**]
lver Coin. ‖

X. Jod.

73 Thy hands have made me what I am; ‖
d [**it is**] they have faſhion'd me; ‖ O
ve me Underſtanding that ‖ I may learn
o do] thy Commands. ‖
74 They who have thy true fear in them ‖
with it] ſhall take a view of me; ‖ and
ey ſhall then rejoyce, becauſe ‖ I've hoped
thy [**faithful**] Word. ‖

75 ETERNAL God, I know full we
that [very] juſt thy Judgments are; ‖ a
with unfailing faithfulneſs ‖ thou h
[always] afflicted me. ‖

76 I pray thee, let thy mercy be ‖ ſtill
[this End] to comfort me; ‖ according
thy Word which *Thou* ‖ *haſt* to thy [faithfu
Servant *giv'n*. ‖

77 The tendereſt compaſſions let, ‖ O
them come to [ſuccour] me; ‖ ſo ſhal
live *to Thee*; becauſe ‖ thy Law yields
[the beſt] delights. ‖

78 Let proud ones be aſham'd; for the
wrong'd [and hurt] me without a cauſ
But I'll keep meditating ſtill ‖ on thy [m
juſt] Commandements. ‖

79 Let thoſe that have thy fear in the
with [Love and] kindneſs turn to me
and this let all that underſtand ‖ thy Te
monies [always] do. ‖

80 Let my heart have integrity ‖ in [i
of] what thou doſt appoint; ‖ *Let it be th*
that ſo I may ‖ not [come to] be at
aſham'd. ‖

XI. Caph.

81 My Soul for thy Salvation faints;
for thy word do [wait and] hope. ‖

82 My eyes fail for thy Word, and ſa
When wilt thou [help and] quicken me

83 Beca

83 Becauſe I am become like to || a Bottle
[which is] dried in ſmoke, || I'm not for-
ful of the things || [all of] the which
ou haſt ordain'd. ||
84 How many are the days which thou ||
t to thy [young] Servant *grant*? || When
my perſecutors wilt || thou [a juſt] Judg-
nt execute? ||
85 The proud have digged pitts for me; ||
hich anſwer not [well to] thy Law. ||
86 Each one of thy Commandements || are
ry [Truth and] Faithfulneſs. || They
rſecute me wrongfully; || O ſend thou
lp [from Heav'n] to me. ||
87 On Earth they near conſum'd me; yet ||
eft not [nor broke] thy Commands. ||
88 According to thy mercy now || O do
ou [ſave and] quicken me. || So I the
ſtimony of || thy mouth ſhall keep with
autious] care. ||

XII. Lamed.

89 ETERNAL God, Thy Word remains ||
rever [ſetled] in the Heav'ns. ||
90 Thy Truth's from Age to Age; Thou
und'ſt || the Earth and it abides, [forever.[
91 They by thy orders ſtand this day; ||
r all [of them] thy Servants are. ||
92 Had not thy Law been my delights, ||
en in my [woful] grief's I'h'd ſunk. ||
93 I'll ne'er forget thy Precepts; for || with
em [it is] thou quick'neſt me: ||

94 I am thine own; O save thou me
for I've sought [and kept] thy Command
95 With hopes the wicked ones do wa
that they may [wholly] ruin me; || I on t
Testimonies do || consideration [therefo
use. ||
96 I have beheld a Period *set* || to all P
fection *here* [onEarth.] In thy Comman
ment there is || a very broad [and ba
extent. ||

XIII. Mem.

97 How vehemently do I love || the L
distill'd by thee [on us!] It is my me
tation still, || all [of the] day* and every d
98 Thou hast made me more wise th
those || that are my [wicked] enemies
Thorough thy Precepts *'tis*; for the
forever are [and stay] with me. ||
99 I have more understanding than ||
my instructers have [with them;] For I t
Testimonies do || my [constant] meditat
make. ||
100 I know more than the Ancients d
For I keep thy Commands [with care.]
101 From all ill paths I've kept my fe
that I may keep [close to] thy Word. ||
102 I have not from thy Judgments go
For [better] thou'h instructed me. ||
103 How sweet thy words unto my tas
[They're sweet] past honey to my mou

104

104 To understanding I arrive ‖ thro' thy [most wise] Commandements ; ‖ I therefore do hate every way‖ of false[and base] iquity. ‖

XIV. Nun.

105 Thy Word's a Lamp unto my feet ; ‖ d [a clear] Light unto my path. ‖
106 I've sworn, and will perform't ; I will‖ y righteous Judgments [ever] keep. ‖
107 O Thou ETERNAL God, I am ‖ flicted [and broke] very much ; ‖ But do thou enliven me ‖ according to thy [faithful] Word. ‖
108 The Free-will-offerings of my mouth‖ pray thee [kindly] to accept ; ‖ and, O [ERNAL God, Teach me ‖ the Judgments ou hast giv'n [to us.]
109 My Soul's in my hand ever ; yet ‖ y Law I don't forget [for all.]
110 The wicked lay snares for me ; yet ‖ y Precepts I've not [wandring] lost. ‖
111 Thy Testimonies I have took‖ [to be] r my Inheritance ; ‖ Forever *so* ; Because ey are ‖ the [joy and] gladness of my art. ‖
112 I have inclin'd my heart to do ‖ the ings [the which] thou dost appoint ; ‖ a, *to do them* forevermore, ‖ *in Hope* of a [most sure] reward. ‖

XV. Samech.

113 I wavering thot's abominate; ‖ B
I do [dearly] love thy Law. ‖

114 Thou art my shelter and my shield
I do [place my] hope in thy Word. ‖

115 Depart from me, O all of you
[each one] that evil doers are; ‖ for
keep the Commandements ‖ of Him who
my [chosen] God. ‖

116 Uphold thou me according to ‖ t
Word, and I shall [surely] live; ‖ a
make me not asham'd of what ‖ my [ratio
expectation is. ‖

117 Sustain thou me, and then shall I
perfect safety [always] be: ‖ and I'll unto t
Statutes have ‖ [a just] respect continuall

118 All who do from thy Statutes er
such hast thou [justly] trodden down
For the deceit they trusted in ‖ [anon
found a falsity. ‖

119 The dross thou mak'st to cease, ev'n
the wicked of the Earth [are such:] T
Testimonies therefore I ‖ [as pure] pl
my affection on. ‖

120 Thorough a fear of thee my flesh ‖
with a [fearful] trembling seiz'd; ‖ and
thy awful Judgments I ‖ am [alwa
very much afraid. ‖

XVI. Gnajin.

121 Judgment I've done, and Justice:
my [cruel] vexers leave me not. ‖

122 For good thy Servants ſurety be; ‖
et not the proud me [**wrong and**] vex. ‖
123 My eyes for thy Salvation fail, ‖ and
cking for thy [**Righteous**] Word. ‖
124 Deal with thy Servant in thy Grace, ‖
d me thy Statutes [**therefore**] teach. ‖
125 I am thy Servant, make me wiſe; ‖ to
now thy [**faithful**] Oracles. ‖
126 Time for th' ETERNAL 'tis to work: ‖
ey have made void [**and Null**] thy Law. ‖
127 I therefore my affection place ‖ on
y [**deſpis'd**] Commandements, ‖ more than
do on any Gold, ‖ yea, than [**upon**] the
neſt Gold. ‖
128 I therefore judge all thy Commands, ‖
all things to be [**very**] right; ‖ I do hate
very way that's *found* ‖ *by them for to be*
lſe [**and wrong.**] ‖

XVII. Pe.

129 Wondrous thy Teſtimonies are; ‖ My
oul them [**therefore**] ever keeps. ‖
130 The opening of thy Words gives light; ‖
makes the ſimple [**truly**] wiſe. ‖
131 I did for this open my mouth, ‖ and
I did] aſpirations uſe; ‖ Becauſe I longed
arneſtly ‖ for [**to gain**] thy Commande-
ents. ‖
132 O look upon me, and to me ‖ O be
hou [**very**] merciful; ‖ according to thy
ſual courſe ‖ to them who [**truly**] love thy
Name. ‖

133 The Steps I take, O give to thee ‖ [a full] direction in thy Word; ‖ and gra to no Iniquity ‖ [to have] Dominion ov me. ‖

134 From man's unjuſt oppreſſion ſet ‖ [a keep] me at full liberty; ‖ ſo then I *un ſtructed ſhall* ‖ keep thy [moſt juſt] Co mandements. ‖

135 Upon Thy Servant, O make Tho Thy [pleaſed] Countenance to ſhine; ‖ a do thou well inſtruct me in ‖ the Thi [the which] Thou doſt appoint. ‖

136 Rivers of Waters do run down ‖ f flowing from my [weeping] Eyes; ‖ this Cauſe, in that they have not ‖ obſerv well thy [Holy] Law. ‖

XVIII. Tſade.

137 Juſt Thou art, O ETERNAL God, ‖ a right thy Judgments [always] are. ‖

138 The Juſtice of thy Oracles, ‖ Truth thou [very] much requir'ſt. ‖

139 My Zeal hath cut me off; Becau my Foes forget [whats in] thy Words.

140 Thy Word is very pure; therefor thy Servant [dearly] loveth it. ‖

141 I'm ſmall and I'm deſpis'd *yet* I, ‖ [t all] forget not thy Commands. ‖

142 Thy Juſtice ever Juſtice is; ‖ thy Law is the [very] Truth. ‖

143 Trou

143 Trouble and anguiſh finding me ‖ have
ken [a ſtrong] hold on me; ‖ *But ſtill* thy
ecepts *under all* ‖ afford me my [moſt
weet] Delight. ‖
144 Thy Oracles are Righteouſneſs ‖ to
ndleſs] perpetuity; ‖ Give underſtanding
nto me; ‖ Then ſhall I ſurely live [to Thee.]

XIX Koph.

145 With all the Powers of my Heart ‖ I
ade a [loud and] piercing cry: ‖ Hear
e, O Thou ETERNAL God; ‖ Thy Statutes
will keep [with care.]
146 I made a piercing Cry to thee; ‖ [unto]
e *thy* Salvation grant ‖ that ſo thy Teſtimo-
ies I ‖ may thereupon [with care] obſerve. ‖
147 The Dawning of the Morning, I ‖ pre-
ented it betimes [for this;] ‖ that I might
nake my Cry *to Thee*; ‖ Thy Word [is what]
've hoped for. ‖
148 My Eyes with waking do prevent ‖
he Watches of the Night [for this;] that
upon thy word may have ‖ my [early]
Meditation plac'd. ‖
149 ETERNAL God, According to ‖ thy
Mercy hear my [Earneſt] Voice; ‖ O quick-
en me according as ‖ Thy [Wont and]
Judgment is for it. ‖
150 Who follow miſchief, they draw
nigh; ‖ They from thy Law are [very] far. ‖

151

151 ETERNAL God, Thou'rt near and a
of thy Commands are [**wholly**] Truth. ‖
152 About thy Teſtimonies I‖ have kno
this [**certain**] thing of old; ‖ that th
foundation Thou haſt laid ‖ for [**laſtin**
perpetuity. ‖

Reſh. XX.

153 My Trouble view, and ſave me; fo
I don't forget Thy Law [**therein.**] ‖
154 Plead Thou my Cauſe and reſcue m
Quicken me for [**to do**] thy Word. ‖
155 Salvation is far diſtant from ‖ [**a**
of] ſuch as are wicked ones: ‖ for th
ſeek not *to know and do* ‖ the things [**t**
which] thou doſt appoint. ‖
156 Many Thy tender Mercies are, ‖ [**a**
great] O Thou ETERNAL God: ‖ Accor
ing to thy Judgments now, ‖ O do Th
[**therefore**] quicken me. ‖
157 Many my Perſecutors are, ‖ ma
[**and great**] my Enemies; ‖ yet from t
Teſtimonies I ‖ do not [**for that**] at
decline. ‖
158 When I tranſgreſſors have beheld
I have been grieved [**very**] much; ‖ T
reaſon of it was, becauſe ‖ they have n
[**duly**] kept thy Word. ‖
159 Behold; O Thou ETERNAL God,
thy Precepts how I love [**and prize!**]
according to thy Mercy now ‖ O do Th
[**kindly**] quicken me. ‖

160 Thy Words beginning * and main
int || is [ever] moſt undoubted truth; ||
d all thy righteous Judgments are || [ſtill
ich] to perpetuity. ||

XXI. Schin.

161 Great Men, but without any Cauſe, ||
ave [fiercely] perſecuted me; || But of thy
Word my Heart hath ſtill || maintain'd a
ilial] Reverence. ||
162 I at thy word rejoyce as one || that
nds [therein] a mighty Spoil. ||
163 Lying I hate and do abhor; || [But
hen] thy Law I dearly love. ||
164 Thee for thy righteous Judgments I ||
raiſe ſeven times [at leaſt] a day. ||
165 Great peace have they that love thy
aw; || and nothing them [hurts or] offends. ||
166 I've had my Expectation of || Salva-
ion ſe t from Thee [alone,] || O Thou
ETERNAL God; and I || have [therefore]
one what thou Command'ſt. ||
167 Thy teſtimonies hath my Soul || [ever]
moſt diligently kept; || and the Love which I
ear to them || is very [ſtrong and] vehement. ||
168 Strictly I have thy Precepts and ||
hy [faithful] teſtimonies kept; || becauſe
hat all my Ways do lye || [I know]
forever in thy view. ||

XX. Thau.

XXII. Thau.

169 Before Thee O ETERNAL Goo
Now let my cry come [very] near ; || g
Understanding unto me || according
[What's in] thy word. ||

170 O Let my Supplication now || dr
near before thy [Glorious] face ; || Gr
thou me a Deliverance || according to t
[faithful] Word. ||

171 My Lips shall utter praise wh
thou || hast [unto] me thy Statutes taught

172 My Tongue shall speak thy Word ;
all || of thy Commands are [very] just. ||

173 Let thy hand help me ; for I hav
chose [to keep] thy Commandements. ||

174 ETERNAL, Thy Salvation I || wi
and thy Law's [to me] my Joys. ||

175 My Soul, O let it live *to Thee*, || a
it shall [gladly] praise thee then ; || B
for this blessed purpose let || thy Judgmer
be my Aid [and Guide.]

176 Like to a Sheep that has been lost
I have been wandring so [about:] || O se
thy Servant out ; for I || forget not [to d
thy Commands. ||

ILLUSTRATIONS on the CXIX. PSALM

IT was required of the Jewish King, Deut. XXV
18. *To write him a Copy of the Law in a Book.*
it not probable our *David* might be now at that Wor
While his *Hand* was *transcribing* of the Divine Oracl

Heart might be thus *affected* with them: And so might note the Devout Motions and Salleys of his ly *Heart*, as he went along; which Independent ts, he might afterwards caſt into the *Alphabetical* der wherein we now enjoy them.

Theodoret obſerves, *David* had great *Varieties* in Condition. All theſe are here collected into one Pſalm; connected with the Prayers he had made unto God the ſeveral Occaſions. *A Pſalm ſufficient* (he ſaies) *afford all manner of Medicines for the Cure of the rious Diſeaſes of Mankind.*

The *Prophetic Spirit* here alſo teaches the diſperſed ws, how to adhere unto God, and confeſs their paſt rors, and carry it well under the Perſecutions they fer from *Antichriſt*, and his Abettors. *Oh! were y ſenſible!*

It is evident from ſundry paſſages in the Book of *alms*, that the Godly Jews, had a Proſpect beyond e *Outſide* and *Letter* of the *Law*; and that they prehended a more *Spiritual* and *Myſtical* and Evan- ical meaning in it, than what the bare *Letter* men- ned. There was a *Kabala* among the true *Iſrae- es*, which inſtructed them in the Glorious *Truths* the *Goſpel*, which lay under the *Shadows* of the *Law*. nus [Pſal. XXV. 14.] *The Secret* (or, Myſtery) *of hovah* was *with them that feared Him.*

Here we read of, *Wondrous Things in the Law*, and *Commandment exceeding broad*, and many Paſſages hich refer to *Myſtery*. The Myſtery is in one Word, e CHRISTIAN RELIGION.

1 *Arnobius* will ſo Gloſs it; CHRIST is the way.

12 The Pſalmiſt employs himſelf in *Bleſſing* of God, hich is a thing very *pleaſing* to Him. *Aben-Ezra* ſerves, That He deſires no Reward of His Religious deavours, but this; *To be taught the Statutes of God.*

17 R. *Solomon* reads it ſo; *In a way of Recom- nce, give to thy Servant the thing by which I may live.*

live. Now the *Messiah* is the *Thing by which we l*
Compare, Lam. IV. 20.

The Coming of the *Messiah* is promised in th
Terms, Isai. XXXV. 4. *God the Recompence* (or, G
with a Recompence) *will come and save you.*
same Word that is used here. The *Messiah* is
fitly called, *The God of Recompence*, because He is
be the *Judge* of the World. Yea, He is called,
God who is the Recompence; Because in the Enjoym
of Him, there is made up the want of every thing e
and amends are made for all Sorrows. *The Recomp*
sing JEHOVAH; Christian, Tis the Name of
SAVIOUR. And I have now given thee a Key,
many of the Holy Oracles. Compare, Gen. XV.
The promise of the *Messiah* is, *I am thy exceed*
great Reward.

The Granting and Coming of the *Messiah* is h
prayed for.

22 It is a *Reproach* unto a Man, and makes h
worthy of *Contempt*, when he neglects the Divine
stitutions. When the *Israelites* of Old, *kept*
Testimonies of GOD, in observing the *Circumcisi*
which was to *Testify* their Faith in the *Messiah*, it
then said, Josh. V. 9. *This day I have rolled away*
reproach of Egypt from off you. That very Word
used here. Enquire into the Intention.

25 Did the Psalmist humbly *Lye* prostrate in
Dust, when he thus expresst himself? —— A Go
Man will thus complain under and against his *Earth*
Dispositions.

Munster's Gloss is, *proximus morti*, I am just go
into the *Grave.*

26 Take an hint of Old *Arnobius*, *Artem Exau*
endi Didicisti, Christiane. Do thou *Declare*
ways of God, O Christian, in making them *thy o*
and see if He do not hear *thy Prayers.*

31 *Arnobius* notes, That *Confusion* will natura
ar

e, when a *Petition* is not heard, by one of whose
our to us we presumed upon.
5 To *walk at Liberty* is not to *walk as a Liber-*
; But to be free from the Encumbrances, which
hinder our *Walk with GOD.*
9 What *Word*? That in Gen. III. 15. So *Arno-*
. The Evil Spirits enjoying their Temples and their
tols, were some of the *Proud*, who had this *Word*
Derision.
9 Upon serious Deliberation, What Course of Life
ake. So *Patrick* paraphrases.
9 May not the *Lye* referr'd to, be that 1. Sam.
IV. 9.
91 These things *continue*; But *Man* for whom God
de them does not *continue.* Why? They all are
vants of God. But Man declines the Service of God.
mo non perseverat quia non, sicut omnia, servit tibi.
This is a Gloss of Antiquity.
96 The most *perfect* and Glorious things in this
rld come to an *End.* But, the Law of God ex-
ds, in *futurum sæculum.* So *Munster* Glosses it.
nobius considers the *Commandment* as *exceeding broad*;
ia omnia Terræ spatia occupat. There will a time
ne, when all People, in the *Breadth* of the whole
rth, shall yield Obedience unto it. GOD hasten it!
98 Some think, the more particular *Commandments*
the Observation whereof the Wise Man defeated
out-witted his *Enemies*, were those which restrain'd
n from attempting his own Revenges upon them.
, 1 *Sam.* XXIV. 17. and XXVI. 21.
99 In the *Pirke Avoth*, we have a Notable Reading
the Passage. *I learn Wisdom from all my Teachers.*
e Text will bear it. And, *Christian*, it will be thy
sdom to do it.
103 Why *Sweet* unto his *Mouth*, and not rather
o his *Ear*, and his *Heart*? *Mollerus* gives a good
count of it. He speaks as a *Teacher* of others;

and

and there ſhould be nothing ſo *ſweet* unto a *Preac*
as to have the *Words of GOD* paſſing thro' his *Mo*
unto them that are about him.

122 'Tis, as I remember, *Auſtins* Note; That
is almoſt the only Verſe of the Pſalm, where the *L*
of God, in one or other of the various terms for it
not mentioned. And now, *Ubi Lex deficit ibi Chriſ*
Now 'tis time for *CHRIST* our *Surety* to appear.

126 It is *Maimonides* who ſo reads it; *It is Tim*
Work for the Lord.

130 R. *Solomon* is a little curious here; The *W*
of GOD, at the very *Entrance* of it, in the Hiſtor
the *Creation*, begins with *Light*.

The *Patrician* Paraphraſe is a Good one; 'Whe
'Man does but *begin to be acquainted* with thy W
'he finds his Mind marvellouſly *enlightened* with ſ
'clear and uſeful knowledge, as directs the moſt ſim
'People, how to live happily.

134 The ſenſe is obvious. But I will add, that
R. *Amama* who reads it, *The Oppreſſion of Ad*
That is, *The Evil Figment*, or *Original Sin*, deri
from *Adam*.

136 ——Yea, What if the Pſalmiſt alſo laments
Sins of his *own Eyes*, becauſe *they* kept not the L
of GOD. The Word for, *Law*, ſignifies, both
Teach and to *Rain*. When God gives His *Law*
Men, there are *Showers* of *Grace* from Heaven u
them. When Men don't keep the *Law*, it calls
Showers of *Grief* with all obſervers on Earth.

PSALM CXX.

A Song of Degrees.

1 I In my Tribulation did ‖ make a diſtreſſ
cry ‖ to the ETERNAL God, and H
did hearken unto me. ‖

2 Gra

2 Grant O ETERNAL God, unto ‖ my
ul deliverance ‖ from a lip that will ſpeak
lie, ‖ from a deceitful tongue. ‖
3 What ſhall He give thee, and what pay ‖
thee, Deceitful tongue. ‖
4 Sharp Arrows of a mighty one, ‖ with
als of Junipers. ‖
5 Wo is me, that in Meſheck I ‖ am ſtill
ſojourner; ‖ in Kedars Tabernacles I ‖ have
my reſidence. ‖
6 Long hath my Soul its dwelling had ‖
th him that hateth peace. ‖
7 I am for peace; but when I ſpeak, ‖ ſtill
ey are bent for war. ‖

ILLUSTRATIONS on the CXX. PSALM.

MAny Conjectures have been about the meaning of this Title, *A Song of Degrees*, here put upon *fteen* of the Pſalms. *Kimchi* ſays, They were Sung he *Aſcent* of the Jews from the *Babylonian* Captiy. [We have the ſame Word, *Ezra* VII. 9.] R. *adias* will have the Pſalms to be Sung in an *higher te*, or an *higher Place* than ordinary. *Aben-Ezra* nks, The Term only diſtinguiſhes the *Tune*, to which Pſalms were fitted. R. *Obadiah* thinks, The Pſalms be Compoſed for every *Degree* of Perſons. Many nk the Pſalms to be called thus, becauſe they are Exlent in the Superlative *Degree*. There are thoſe o fancy them Calculated for the Time, when the went back by the *Degrees* on the Dial, to foretell *Fifteen Years* of *Hezekiah's* Life. A Worthy tchman, Mr. *Hutcheſon*, thinks the Pſalms were g by the Prieſts and Levites, about the *Altar*, while

the *Burnt-Offerings* and *Sacrifices*, were *Aſcend*
in Smoke from thence. Good Old *Arnobius* will a
at leaſt an agreeable Similitude upon it. *Veluti,*
alicui qui in foveam cecidit, ponatur ſcala. By th
Prayers and Frames, we are to be fetch'd up fr
Depths of Calamities. Some, who ſeem to come nea
the matter than the reſt, will have the Pſalms to
Sung, either on the *Stairs* of the Temple ; or
Stairs belonging to the Tower of *David.* [Neh. I
15. XII. 37.] But in the *Nouvelles de la Republi*
des Lettres, I find a Gentleman offering a Conject
more ingenious than any yet mentioned. Theſe *Fift*
Pſalms were ſet apart by the Directors of the Ecc
ſiaſtical Polity of *Iſrael*, to be Sung on the Top of
Stairs, during the *Night Watch* of the Guard ab
the Temple. What more agreeable Song could th
be, to entertain and animate their Piety? The
vites are ſo deſcribed, Mal. II. 12. *Him that wak*
and him that anſwereth. It is notably Explained in
laſt of theſe *Fifteen Pſalms.* It is a *Dialogue*, wh
the firſt that ſpeaks, or *he that waketh*, namely
Levite who ſtood Centinel without the Court of Gua
at the Place moſt proper for him to look out, exhc
his Companions to Sanctify the Hours of the *Night*,
praiſing of GOD, unto the Service of whom they were
voted. The other *that Anſwereth*, bleſſes him t
Waketh, by way of an Holy Acknowledgment for f
an holy Exhortation ; *The Lord Bleſs thee out*
Zion. What could that Centinel do better, than
Sing an *Holy Song!* A certain Proof that this *Wat*
man in the Houſe of GOD, was neither out of
Poſt, nor fallen a Sleep. And certainly 'twas pro
that ſome Watchman of the Guard, ſhould *anſwer*
that *waked* them. A good Exhortation ought ne
to be left unanſwered ; and it was for the Honour
theſe Levites to give a proof of their being on th
Duty. Probably from time to time, the *Levite* t

is on the Centry, Sung one or other of these *Fifteen Psalms*: and at the end of every Psalm, he added the o first Verses of the CXXXIV. Psalm, which occaned the *Answer* and Blessing in the last Verse of the alm.

The Jews constantly refer all these *Fifteen Psalms* their People, in the *Dispersion* wherein they are now nguishing.

In the Fifth Verse of the Psalm now before us, we d the *Idumæans* and *Arabians*; that is to say, the *omans* and the *Mahometans*.

4 A *Long* Fire as well as a *Strong* one, is here inted at. *Juniper* abounds with a piercing *Oyl*, hich yields a very *sharp* Fire; and *Pliny* says, *Coals Juniper*, being raked up, will keep a glowing Fire r a whole Year together.

5 The Hebrew Particle *Gnim*, is to be translated, *ike*, as well as, *In*, or *With*. As I remember *Glassius* us reads the Text now before us. But some think at the Calumnies of *Doeg* did force *David*, actually take a flight into these Countries. Or, *Meshech*, as *ochart* thinks, may signify, not a *Place* but the *Length Time*, which he stayed in his Exile. All the Ancient terpreters exeept one, understand it so. *Patricks* Paphrase is; 'I groan, not only in a tedious Banishnent from my own Country, but I am forced to seek or shelter among the Barbarous *Arabs*.

PSALM CXXI.

A Song for Degrees.

I Lift my Eyes up to the Hills: ‖ From whence should come my help?‖

2 My help's from the ETERNAL God, ‖ ho made the Heav'ns and Earth, ‖

3 He will not let thy foot be mov'd ; ‖ t
Keeper ſlumbers not. ‖

4 Lo, He that keepeth Iſrael ; ‖ He ſlu
bers not, nor ſleeps. ‖

5 Th' ETERNAL God is He who is ‖ t
watchful Keeper ſtill ; ‖ Th' ETERNAL G
becomes thy ſhade ; ‖ at thy right hand
ſtands. ‖

6 The Sun ſhall not ſmite thee by Day
nor ſhall the Moon by Night. ‖

7 Th' ETERNAL keeps thee from all il
He ſhall preſerve thy Soul. ‖

8 Th' ETERNAL keeps thy going out
and *keeps* thy comi g in ; ‖ He d es it fr
this time and will ‖ do it forevermore. ‖

ILLUSTRATIONS on the CXXI. PSALM.

THE Title here a little differs from the other Fo
teen. *Cajetan* obſerving it, has a ſtroke
Chriſtian Modeſty, which we may often find occa
to uſe, when Difficulties in the Sacred Scriptures oc
unto us ; *Reſervo Spiritui Sancto.* Reſtored *Iſ*
will thus comfort herſelf. Compare, *Iſai.* LX. 19.
Rev. XXII. 5.

5 An Alluſion to the *Pillar* of *Cloud* and *F*
which accommodated *Iſrael*, travelling thro' the W
derneſs.

6 *Sunt Solis et Lunæ Tela, Peſtis.* The Pſal
after the Faith of the Second Verſe comes to ſupp
the *Angels* uttering to him in the *Holy Place*,
enſuing Conſolations. See, 2 *Sam.* XVII. 1, 6, 22

PSA

PSALM CXXII.

A Song of Degrees. Of David.

I Took delight in *hearing* them || who said thus unto me,|| We will go up unto the ouſe || of the ETERNAL God. ||

2 Our Feet were ſtanding once within||thy ates, Jeruſalem. ||

3 Jeruſalem's as a City built || compacted ell together. ||

4 Thither the Tribes go up, the Tribes || JAH, to th' Oracle || of Iſrael, for to Praiſe e Name || of the ETERNAL God. ||

5 For there are plac'd the Thrones on which|| dgment is given forth; || The Thrones hich do unto the Houſe||of David appertain.||

6 For the Peace of Jeruſalem || O make a ong requeſt: || They who have a true love thee || ſhall ſee Proſperity. ||

7 Let there be Peace within the Wall || ich thou'rt ſurrounded with; || Let there ſeen Proſperity || within thy Palaces. ||

8 For the ſake of my Brethren, and || of y Aſſociates; || this is what I will utter w, || Let Peace be found in thee. ||

9 For the ſake of the Houſe which to|| th' TERNAL God belongs,|| *Even the God* who our God; || I will purſue thy Good. ||

ILLUSTRATIONS on the CXXII. PSALM.

Find the Ancients Expounding the Pſalm, concerning the State of Things in the *New Jeruſalem*, after the *firſt Reſurrection.*

And so Dr. *Allix* observes, The Psalm is the Gladness of Restored *Israel*. It supposes the Twelve Tribes gathered, *Jerusalem* rebuilt, the Twelve Seats of the Apostles laid, and the Reign of the *Messiah* established.

Some see this occasion for the Psalm. *David* having setled the Ark at *Jerusalem*, and being at this Time on some Occasion in the Country, heard the good People there speak one to another, as some of them did unto him, of going to Worship God, at some of the Three Solemn Festivals: This devotion of theirs, as it rejoyced his heart, so probably it moved him to compose the Psalm, for their use at such Times as these.

The *Talmuds* tell us, they did use to sing the *First Verse* of the Psalm, as they went out of the Country towards *Jerusalem*, carrying their *First Fruits* unto the House of the Lord, as the Law, [Deut. XXVI. 2] directed them. And when they entred within the Gates of the City, they Sang the *Second* Verse, Then they were met by some of the Citizens who Sang the rest of the Psalm together with them, as they went towards the Temple. Of this Custom *Selden* gives a fuller Account.

PSALM CXXIII.

A Song of Degrees.

1 TO Thee I lift my Eyes, O Thou ‖ who dwellest in the Heav'ns. ‖

2 Lo, as the Eyes of Servants are ‖ to the hand of their Lords; ‖ as the Eyes of the Handmaid are ‖ unto her Ladies hand; ‖ even so our eyes are *kept intent* ‖ on the ETERNAL God. ‖ *He is* our God *and unto Him* ‖ *we do direct our look*; ‖ until that He upon us shall ‖ compassion please to have. ‖

3 Pity us, O ETERNAL God ; || have
ty upon us ; || for with contempt that's caſt
n us || we're fill'd exceedingly. ||
4 Our S ul is fill'd exceedingly || with the
ntemptuous ſcorn || of ſuch as live at eaſe ;
ith the || diſdain of haughty ones. ||

LUSTRATIONS on the CXXIII. PSALM.

THe *Prophetic Spirit* here prepares a prayer, for the *Jews*, under the oppreſſion of *Antichriſt*. Dr. *Patrick* thinks it a ſhort Prayer made by a pious erſon, when the King of *Aſſyria*, ſent *Rabſhekah*, and s other Captains, to the beſieging of *Jeruſalem* ; hen they caſt the utmoſt contempt on the People of od. [2. King. XVIII, XIX.] It might be compoſed *Iſaiah*, when *Hezekiah* deſired him to *lift up a raye* for the *Remnant that was left*. Perhaps both *lezekiah* and he, *lift up their Eyes to Heaven*, and ed theſe Words.

PSALM CXXIV.

A Song of Degrees

BUt that th' ETERNAL was with us, ||
Now this may Iſrael ſay. ||
2 But that th' ETERNAL was with us, ||
when Men againſt us roſe. ||
3 Then had they ſwallow'd us alive, ||
when their wrath rag'd at us. ||
4 Then had the waters cover'd us ; || the
ſtream gone o'er our Soul. ||

5 Then the proud ſwelling waters had ſurely gone o'er our Soul. ‖

6 Bleſs'd be th' ETERNAL, who giv not ‖ us to their Teeth a prey. ‖

7 Our Soul's eſcaped as a bird ‖ out of th Fowlers ſnare; ‖ the ſnare is broken; and v are ‖ eſcaped out of it. ‖

8 Our help is in the Name of Him who's the ETERNAL God; ‖ He is the Pow erful Maker of ‖ the Heavens and the Earth

ILLUSTRATIONS on the CXXIV. PSALM

THE Miraculous conſervation of *Iſrael* among t Idolaters and Barbarians, who have often ſoug their entire Deſtruction, is here celebrated.

8 The Jews apprehend, not only the *Cauſe*, but al the very *Time* of their great Redemption to be he myſteriouſly intimated. The Lord permitted *Six Da* to roll away, *while He made Heaven and Earth.* Ev ſo, they ſay, the Lord will not appear for their *Hel* till towards the End of the *Sixth* Millennium; Fo *A Thouſand Years is with the Lord as one day.* Th their *Soul will eſcape as a Bird out of the Snare the Fowler.*

PSALM CXXV.

A Song of Degrees.

1 THey who truſt in th' ETERNAL God, theſe as Mount Zion are; ‖ which not to be mov'd, but ſtands ‖ to perpetuity.

2 Mountains ſurround Jeruſalem; ‖ ſo th ETERNAL God ‖ ſurrounds His People fro this time, ‖ and ev'n for evermore. ‖

3 For the Rod of Iniquity ‖ ſhall not reſt
n the Lot ‖ of juſt ones: leſt the juſt put
rth ‖ their hands to Wickedneſs ‖
4 O Thou ETERNAL God, Do Thou ‖
eaſe to do good unto ‖ ſuch as are good,
d to ſuch as ‖ are in their hearts upright. ‖
5 But ſuch as turn to crooked ways, ‖ th'
TERNAL God will theſe ‖ with evil Doers
ake to go. ‖ Peace upon Iſrael now! ‖

LLUSTRATIONS on the CXXV. PSALM.

DR. *Patrick* looks on the Pſalm, as an Exhortation unto the People, to truſt in God, when *Sennaerib* threatned the Deſtruction of *Jeruſalem*. Theſe ay be ſome of the *Comfortable Words*, which *Hezeah* then ſpake unto them. [2. Chron. XXXII. 6, 7, 8.] hen God chaſtiſed them with that *Rod of His Anger*. ee, Iſai. X. 5.]

Dr. *Allix* looks further, and ſees here; a Prophecy *Iſrael's* Preſervation, and the Deſtruction of the *ntichriſtian* Powers, which oppreſs them, and perute the Church; and at laſt *Iſraels* Happineſs, when is *Rod* or *Scepter* of Wickedneſs, is deſtroyed.

2 The Original is, *And the Lord is round about is People*. But the Particle *Vau* often Signifies *Much ore*.

3 An Alluſion to the Method uſed for the dividing *Lands* among the Jews. A *Rod* or *Staff* was uſed *Sortition*; particularly, in aſſigning any Land by ot. The meaning is; The *Portion* of the *Wicked*, ll not be the *Portion* of the *Righteous*; they ſhall not their future Condition be confounded with one another

PSALM

PSALM. CXXVI.

A Song of Degrees.

1 WHen the ETERNAL God return'd what was returned of || the Captiv Zion, we were like || to people in a Dream

2 Then was our Mouth repleniſhed || wi Notes of cheerful mirth ; || ſo was o Tongue with Shouts; they then || amo the People ſaid; || Th' ETERNAL God ha done for them || things that are very grea

3 Th' ETERNAL God, hath done for t great things; *whereof* we're Glad. ||

4 O Thou ETERNAL God, Return || wh muſt return of us ;|| *It will exhilirate us* lik Streams running in the South. ||

5 They who do Sow in Tears, ſhall rea with an exulting Joy. ||

6 Each one of thoſe in going forth || d moſtly weeping go: || He carries forth t Precious Seed, || a little, to be ſown; || ſurely does return with Joy; || he does bri back his Sheaves. ||

ILLUSTRATIONS on the CXXVI. PSAL

BEhold the Surpriſe of the *Iſraelites* Returned Reſtored by the Meſſiah,

1 Some take it ſo, We were in ſuch a *Frame*, it was at ſuch a *Time*, that we took all the Prop cies about our Deliverance, to have been ſo m *Dreams*.

4

A Thing as welcome as the Enjoyment of *Streams* thirſty Land. So *Munſter*: *Non minus erit illud, ſi in Deſerto ſqualido et exuſto, Rivos facias ere aquarum.* The *South* of the *Holy Land* is y *parched Land*; a dry and a faint Wilderneſs.

Kimchi ſays, The Husbandman is here ſuppoſed, dry Soil, falling into *Tears*, thro' Fears that the ughts will procure the loſs of all the *Seed*. But God s on his Tears, and with ſeaſonable *Showers*, pro- s the *Joy of Harveſt*.

nd now the *Spaniſh* Gloſs will more particularly Emphatically tell you, who the *Weeping Husband-* are. *Los Trabans pios Miniſtros del Evangelio, eran ſin Fruto.* The *Labouring and pious Mini- s of the Goſpel ſhall not be without Fruit.*

his is Dr. Patricks Paraphraſe. 'Juſt as we behold e poor Husbandman, going to and fro with a little ed, which in a ſcarce year, he throws with a heavy art into the Ground, returning again and again from e Field, with Songs of joy in his Mouth, when the Har- t comes to Reward his paſt Labours with a Plenti- Crop of Corn.

PSALM CXXVII.

A Song of Degrees of Solomon.

1 UNleſs that the ETERNAL God || ſhall pleaſe to build the Houſe; || they that e Builders of it are || do labour but in vain. || leſs that the ETERNAL God || ſhall pleaſe keep the Town, || in vain does any keeper e || maintain a careful Watch. ||

2 In vain is all you do, O you, || who do ke haſte to riſe; || who don't ſit down till e late; || who eat the Bread of Griefs. ||

So

So, * and in a convenient way, ‖ He does
ſweet repoſe ‖ unto His *Jedidiah* give, ‖ *
His Beloved one. ‖

3 Lo, Children are the Heritage ‖ of t
ETERNAL God; ‖ the Fruit of the Wo
is beſtow'd ‖ by Him as a Reward. ‖

4 As Arrows in the Hand of one ‖ that
a mighty Man, ‖ ſo are the Sons of Yout
to him ‖ *who ſees them* in their Youth. ‖

5 O Bleſſed is the Man, who hath ‖ h
Quiver full of them! ‖ Such won't be ſham
when they ſpeak with ‖ their Enemies in t
Gate. ‖

ILLUSTRATIONS on the CXXVII PSALM

WAS not *Solomon* the Writer of the Pſalm? N
of his more than *Three Thouſand Songs* tra
mitted unto Poſterity, but only *This* and the N
and the CXXXII. Pſalm, and the *Canticles*!

The Pſalm is a Commentary upon a Maxim of Pi
often repeated in his Book of *Proverbs*; *That it*
in vain to attempt any thing, if the Lord will
proſper it. See Prov. III. 6. XVI. 3, 9. XX.
XXI. 30, 31.

But R. *David Kimchi* has obſerved, that the Pſa
refers to later Times, than thoſe wherein *Solom*
erected the *Temple*, and enlarged the *City*. He fi
here the happineſs of the reſtored Jews, under a gre
er than *Solomon*.

2 *Solomon* had it ſaid of him, 2 Sam. XII. 24. T
Lord loved him. Now, to ſee how every clauſe he
belonged unto this *Jedidiah*, conſult, 1. Chron, XX
9, 10. *I will give him reſt from all his Enemies*;

I give Peace and Quietness to Israel in his Days; *shall build an House for my Name.* Accordingly ie are three benefits applied unto *Solomon*, His ilding of the *Temple*; his keeping of the *City*; and enjoying of *Rest* with his People. But a direction is re given, both *Whence* and *When*, these Benefits re to be expected. q. d. 'You must expect these enefits from the *Lord* who will not give them unto ou, until *Solomon* His *Beloved* one come into the uccession.

Arnobius carries these things, to the Coming of our VIOUR, and the *Inheritance* which his People shall eive at the *Resurrection*, after they have *slept* in eir *Graves*.

5 The *Gate* in which they are *not afraid of speaking with their Enemies, is, Cum egrediuntur Corpore quo Diabolum superarunt.* Compare, Mat. VII. 14.

PSALM CXXVIII.

A Song of Degrees.

O The vast Blessings of the Man, ‖ *yea, and of* every Man, ‖ who does fear he ETERNAL God, ‖ who in His ways does walk! ‖

2 For what the Labour of thy Hands ‖ has otten, thou shalt eat; ‖ Blessings *of all sorts* hall be thine, ‖ and good shall be to thee. ‖

3 In the sides of thy House thy Wife ‖ roves as a Fruitful Vine; ‖ thy Children ound thy Table prove ‖ as Plants of Olive rees. ‖

4 O give a due attention *to* ‖ *this grateful pectacle*; ‖ for so the Man shall blessed be ‖ who fears th' ETERNAL God. ‖ 5

5 Th' ETERNAL God from Zion sha
a Blessing give to thee; ‖ all the days of
Life, so thou ‖ shalt see Jerusalem's good
6 Yea, Thou shalt see the Children whi
are of thy Children born; ‖ *Thou shalt*
Peace on Israel; ‖ *Peace be on Israel.* ‖

ILLUSTRATIONS on the CXXVIII. PSAL

BEhold the Happiness of the Jewish Nation, w
anon restored unto the Favour of GOD. C
pare Isai. LXV. and Ezek. XXXVII.

1 *Arnobius* observes, That *Walking in the Wa*
God, is added unto, *His Fear*, to distinguish it from
Fear which the *Devils* have, who *Believe and Trem*

6 *Luther* has a Note; That GOD bestows *Pub*
Peace upon a People, out of respect unto *well ord*
Families; partly that they may sustain themselves w
Daily *Bread*: But chiefly, That they may bestow
good Education upon their Posterity.

PSALM CXXIX.

A Song of Degrees.

1 MUch from my Youth they've troubl
me, ‖ This now may Israel say.
2 Much from my youth they've troubl
me, ‖ but o'er me not prevail'd. ‖
3 The Plowers plow'd upon my Back
they made their Furrows long. ‖
4 Th' ETERNAL God who's Just, has c
the Cords of Wicked ones. ‖
5 They who hate Zion, let them all ‖
sham'd, and turned back. ‖

6

6 As graſs on Houſes let them be, ‖ which
thers e're 'tis grown. ‖
7 He that's a mower don't ſo much ‖ as
his hand therewith; ‖ much leſs does he
t bindeth ſheaves ‖ therewith his boſom
. ‖
8 Nor ſhall Men paſſing ſay, On you ‖ th'
'ERNAL's Bleſſing be; ‖ We bleſs you in
eName of Him ‖ who's theETERNAL God. ‖

LUSTRATIONS on the CXXIX. PSALM.

EE the Reſtored Jews, deſcribing the Great Miſ-
chiefs they ſuffered under *Antichriſt*; and the
ondrous Ruin of their Oppreſſors, abandoned unto
Curſe of GOD.

6, 7. We don't uſe, either *Sheaves* or *Handfulls* in
t kind of *Husbandry*. But the Ancient Writers,
Re Ruſtica, have ſuch Expreſſions. *Columella* has,
num Vincire, the *Binding up of Hay*. *Varro* at-
rms, *De his manipulos fieri*. In their mowing, it
ms, they did not cut all down clear at once; but uſed
After-ſection, which they called *Sizilitium*. They
, as *Pliny* Notes, *Falcibus conſectari quæ Fœniſecæ*
eterierunt.

But *Maundril* in his Travels, tells us, They pluck
their *Corn* by *Handfuls*, at the *Root*; that they
y looſe none of their Straw; —— No Hay being
de there; The *Mower* is no other than he that would in
s way *Fill his hand*.

6 *Arnobius* has a Nice Fancy on the *Houſe Top*
re; *Quia maxima pars Hæreticorum ad perſonas*
as vadit.

PSALM

PSALM. CXXX.

A Song of Degrees.

1 OUt of the Depths I cry'd [aloud] ‖ [ ] the ETERNAL God. ‖

2 Lord, Hear my Voice, to the Voice o my Prayers be bow'd thine Ear. ‖

3 If Thou [O Thou] ETERNAL JAH ſhouldſt mark Iniquities, ‖ O Lord, who there that could ſtand, ‖ when in the Juc ment try'd? ‖

4 But [ſurely] there is found with the a Pardon for our Sins; ‖ that ſo Thou ma be worſhipped ‖ with a Religious Fear. ‖

5 For [Him who's] the ETERNAL Gc I wait; my Soul does wait; ‖ and on H Word I do rely ‖ with an expecting hope.

6 My Soul *waits* [and looks] for t Lord, ‖ more than the Watchers do ‖ f Morning; more than they that are ‖ Watc ers for morning, do. ‖

7 In the ETERNAL God [O now] ‖ let rael confide; ‖ for there is mercy to be found with the ETERNAL God. ‖ Yea, and wi Him there [ſurely] is ‖ Redemption ple teous. ‖

8 And He will Iſrael redeem ‖ from al Iniquities. ‖

ILLU

LUSTRATIONS on the CXXX. PSALM.

HAs not the *Prophetic Spirit* here provided a Prayer for Pardon, unto abdicated *Israel*? And rotestation of their Expectation, to be redeemed by *Messiah*, who is the True GOD?

Patrick thinks the Psalm to be composed by *David*, der the *Saulinc* Persecution; [When reduc'd unto t condition, Psalm XVIII. 4. and LXIX. 2, 14, 16.] Beseeches the Holy One, to Pardon his own Sins, the Sins of the People, which made them deserve ill Government of *Saul*, which now brought so ch Corruption, and Confusion upon them.

Divers of the Jewish Rabbi's observe an Emphasis the Particle *Thee*. God has made His Angels His nisters to dispense his *Favours*: But the Remission Sins He reserves to *Himself* alone.

The *Messiah* is undoubtedly, *The Lord*, here ited for. In the *Morning* the *Priests* that *waited*, their daily *Sacrifices*. Behold a plain and full Intiation, That the Faithful People of God, when they ught their *Sacrifices* unto Him, had their Faith *iting* for the *Messiah*, who is to bring in a *Plenteous demption* with Him. And in the Reduplication of s Passage, is there not a Prophecy, that there re to be *Two Comings* of the *Messiah*?

PSALM. CXXXI.

A Song of Degrees. Of David.

O Thou ETERNAL God, My Heart, || it is not haughty grown; || nor are these es of mine with proud || elation lifted up. || or have I exercis'd my self || in matters ve- great; || nor in such matters as would be || o wondrous high for me. ||

2 What? Han't I ſet and ſilenced ‖ m
Soul, juſt as a Child ‖ from 'ts Mother wean'
My Soul in me ‖ is as a weaned Child. ‖

3 Let Iſrael now with hope confide ‖ in t
ETERNAL God; ‖ *Yea let him do it* fro
this time ‖ to all Eternity. ‖

ILLUSTRATIONS on the CXXXI. PSALM

INto this Humility and Mortification ought the Je
iſh Nation to reduce themſelves, that ſo the prom
ſed Redemption may arrive unto them.

3 Tis impoſſible to mention a more *Hopeful* Prep
ration for all the Bleſſings of Goodneſs, than a *Reſi*
nation to the *Will* of a *Soveraign God*. *Chriſtia*
Become as a *weaned Child*, willing to be any thing th
a *Soveraign God* will have thee to be. FROM HENC
FORTH mayſt thou *Hope*, that He will deal mer
fully and wonderfully with thee.

PSALM. CXXXII.

A Song of Degrees.

1 O Thou ETERNAL God, Have Thou
in thy remembrance ſtill ‖ David an
all th' Affliction which ‖ he has encountre
with. ‖

2 How he did take a ſolemn Oath, ‖ to t
ETERNAL God; ‖ he then did make a ſ
lemn Vow ‖ to Jacob's mighty one. ‖

3 If I do go into the Tent ‖ wherein
have my Houſe; ‖ if I go up unto the Bed
that has my Coverlets. ‖

4

4 If I do give unto my Eyes‖ the Sleep
ich *they require*, ‖ or but unto my Eye-lids
ce ‖ a little ſlumbring time : ‖
5 Until I do find out a place ‖ for the
TERNAL God ; ‖ Manſions to be inhabited‖
Jacob's Mighty One. ‖ ——
6 —— Behold of it, *ev'n of Thy Ark* ‖ we
ard at Ephratah ; ‖ we found it in the
lds that were‖ then overgrown with wood. ‖
7 We will into the Manſions go‖ inhabited
Thee ; ‖ and at thy footſtool there we
ll ‖ with bowing down adore. ‖
8 ETERNAL God, Ariſe to go ‖ unto thy
ace of Reſt ; ‖ *Ariſe*, Thou and the Ark
m whence ‖ Thy Power doth appear. ‖
9 O let thy Prieſts array themſelves‖ with
bes of Righteouſneſs ; ‖ and thoſe who are
y graciousOnes, ‖ O let them ſhout for joy. ‖
10 Becauſe of David who has been ‖ a
rvant unto thee, ‖ O turn thou not away
e Face ‖ of thine Anointed One. ‖
11 The Truth has the ETERNAL God ‖
to *His* David ſworn ; ‖ He'l not turn from't
on thy Throne ‖ one from thy bowels ſet. ‖
12 If that thy Children ſhall keep well ‖
y Covenant *with them*, ‖ and *keep* the Teſti-
ny which ‖ I ſhall inſtruct them in; ‖ Then
ſo their Poſterity ‖ that ſhall come after
em, ‖ even to perpetuity ‖ ſhall ſit upon thy
rone. ‖

13 Becauſe that the ETERNAL God || of Zion hath made choice; || He hath deſired it to have || His Habitation there. ||

14 This is the Place where I will reſt to Perpetuity; || Here I will have my dwelling place; || for I've deſired it. ||

15 I ſurely * and abundantly || will her Proviſion bleſs; || with bread I'll fully ſatisfy || the Poor which be in her. ||

16 Her Prieſts I with Salvation will adorn as with a Robe; || Her gracious ones they alſo ſhall || Sing, yea, and ſhout for joy.

17 There I will for my David make || a Horn to Iſſue forth; || I have a Lamp ordained *there* || for mine anointed one. ||

18 His Adverſaries I will cloth || with Contemptuous ſhame; || but upon him ſtill flouriſhing || ſhall be his Diadem. ||

ILLUSTRATIONS on the CXXXII. PSALM

THE Hope of the Jewiſh Nation, is here provided by the *Prophetic Spirit*. But what they mo build upon is, the promiſe of the *Meſſiah*, who, wh He comes again is to bring about their glorious Happineſs, and bring deſtruction on their Enemies.

Was not *Solomon* the Writer of the Pſalm? He concludes his Prayer at the Conſecration of the Temp with part of it.

It may refer to the pious humility of *David*, wh choſe to endure many *Afflictions*, rather than by u lawful means to advance himſelf. See the firſt Ver of the foregoing Pſalm.

2 *Migh*

2 *Mighty One*, is as much as to say *Lord*. So, *Maris et Terræ Tempestatumque potentes.*

6. A Discourse written in *Barbary*, 1610. Entituled, *The Messiah already come*, has this Gloss upon the Text. 'David after much restless study, to find out the Mystery of the *Place*, where the *Messiah* should be born; —— At length the Mystery being reveal'd unto him, he does as it were point unto the very *Place*, in the words following; *Lo, we heard of it at Ephratah*; which is the same with *Bethlehem*.

It was in the Territory of *Bethlehem Ephratah*, [Gen. XXXV. 16, 19.] In the Fields that the Angel stood, and directed *David* to build an Altar to the Lord. [1. Chron. XXI. 18. XXII. 1.]

16 Such as have nothing but *Salvation*, and what leads to it, conspicuous upon them; look on them and you shall see in them a most conspicuous care to obtain *Salvation*; A Care worthy of your Imitation. Come to them and you shall be excited unto the Care of *Salvation*, and be directed, how to obtain it. *Munster* has a Gloss of this Tendency.

17 An *Horn* signifies *Might*, *Strength*, *Joy*, *Safety*, and *Prosperity*; anon, *Glory*. And so, a *Royal Power*. From *Keren*, and *Cornu*, may come, *Corona*. Hence in the Prophetic Schemes of *Daniel*, and of *John*, *Horns* do signify *Kings*. [Dan. VII. 24. Rev. III. 7.] The Pagans learnt the Speech; *Pauper cornua sumit*. *Jupiter* was called *Corniger*. *Alexander* was *Bicornis* on Medals. In the *Alcoran*, his Name is, *Dulcarnain*.

PSALM CXXXIII.

A Song of Degrees.

BEhold how good a thing it is, ‖ and how delectable, ‖ when Brethren down together sit ‖ united in their Love! ‖

2 Tis like the precious Ointment which
poured upon the Head, ‖ made its Descen
upon the Beard ‖ of Aaron here and there.
Yea, and it did go farther down ‖ to the edg
of his Robe ‖ that clos'd about his Neck
and reach'd ‖ *the Names of all the Tribes.* ‖

3 Tis like the Dew which is upon ‖ Moun
Hermon often seen ; ‖ *and* that which on th
Mountains of ‖ Zion does make descent.
Because that it is in that Place ‖ that th
ETERNAL God ‖ commands His Bless
even Life ‖ to all Eternity. ‖

ILLUSTRATIONS on the CXXXIII. PSALM

BEhold an Hymn to be Sung, when the Tribes
Israel shall be gathered and restored.

When the Tribes of *Israel* had no Strife, but wh
should be most forward in returning to their Allegiance
and the Children of *Judah* were inclin'd as one Man
to bring back *David* unto his Kingdom, after the Re
bellion of *Absalom*; then might he fall into this Rap
turous Admiration of their Unity. This is Dr. *Pa
trick's* Tho't.

But the Psalm was aptly to be applied unto the *Ba
bylonian* Captivity; when as *Theodoret* Notes, th
Tribes which had been divided by the Imprudence of *Re
hoboam*; were again united.

The *Primitive Christians* used the Psalm to expre
their Joy, for the blessed Union of the *Jews* and *Gen
tiles*, which had been as distant from one another a
Hermon from *Zion*.

2 *Aaron*, on the Collar of his Garment, bore th
Names of all the Tribes of *Israel*; they were all per
fumed.

3 Moder

3 Modern Travellers tell us, they found themſelves wet with the *Dew of Hermon*, falling in the Night, if it had rain'd upon them.

PSALM CXXXIV.

A Song of Degrees.

O Give Attention! Speak ye well || of the ETERNAL God, || all you that re the Servants, who || wait on the ETERNAL God ; || ye who by Night ſtand in the louſe || of the ETERNAL God. ||

2 Lift up your hands with Holineſs,|| and leſs th' ETERNAL God. ||

3 From Zion may th' ETERNAL God || lis Bleſſing give to thee ; || *The God* who is he Maker of || the Heavens and the Earth. ||

ILLUSTRATIONS on the CXXXIV. PSALM.

BHold the Devotions of the *Iſraelitiſh* Nation, at the return of the *Meſſiah* ; and their Prayers for he continuation of their Happineſs. Look back to the luſtrations on the CXX. Pſalm.

PSALM CXXXV.

S*ing* HALLELUJAH. Praiſe the Name|| of the ETERNAL God ;|| Praiſe, O you hat the Servants are || of the ETERNAL od. ||

2 You that your Station have in the || Houſe f th' ETERNAL God ; || *ſtanding* in the ourts of the Houſe || of Him who is our God.||

3 Praiſe JAH ; Becauſe that truly Good || the ETERNAL God ; || Sing Praiſes to His ame ; becauſe || it is a pleaſant thing. ||

4 Becauſe that JAH has made a choice ‖ o
Jacob for himſelf; ‖ of Iſrael for a Treaſur
to ‖ Himſelf peculiar. ‖

5 For as to me, this I do know, ‖ That th
ETERNAL God ‖ is a Great One, and tha
our Lord ‖ is above all the God's! ‖

6 Whatever He would pleaſe to do ‖ th
ETERNAL God hath done, ‖ in th' Heav'ns
and on Earth, in Seas, ‖ and in all Abyſſes.

7 From the ends of the Earth He makes
theClouds ariſe; He makes‖ Lightnings with
rain;He brings theWind‖out of HisTreaſuries.

8 Of Egypt He ſmote the Firſt-born,‖ fron
Man, ev'n to the Beaſt. ‖

9 In midſt of thee, O Egypt, He ‖ did Sign
and Wonders ſend; ‖ *This He did* upon Pha
raoh and ‖ on all that ſerved Him. ‖

10 Great Nations He laid ſtrokes upon
and He ſlew mighty Kings. ‖

11 Sihon King of the Amorites, ‖ *He ſlew*
and Og the King ‖ of Baſhan, all the King
doms too ‖ which were in Canaan found. ‖

12 And He diſpoſed of their Land ‖ as a
Inheritance; ‖ as an Inheritance unto ‖ Hi
People Iſrael. ‖

13 Thy Name is, O ETERNAL God, ‖ t
Perpetuity; ‖ Thy Memory, O ETERNAL
God, ‖ it is from Age to Age. ‖

14 For the ETERNAL God will to ‖ His
People be the Judge; ‖ and upon them that
ſerve Him He ‖ will now refreſh Himſelf. ‖ 15

15 The Idols which the Nations do ‖ render
eir Homage to, ‖ are *nothing but* Silver and
old; ‖ what hands of Men have wrought. ‖
16 Mouths have they, but they do not
eak; ‖ they've Eyes but do not see, ‖
17 Ears have they, but they do not hear; ‖
breath is in their Mouths. ‖
18 They that the Makers are of such ‖
diculous things are these, ‖ are like them;
is every one ‖ that puts his trust in them. ‖
19 Bless the ETERNAL God, O you ‖ the
ouse of Israel; ‖ Bless the ETERNAL God,
you ‖ that are of Aaron's House. ‖
20 Bless the ETERNAL God, O you ‖ that
e of Levi's House; ‖ Ye who do fear th'
TERNAL God, ‖ Bless you th' ETERNAL
od. ‖
21 O Blessed out of Zion be ‖ now the
TERNAL God, ‖ who dwelleth in Jerusa-
m. ‖ *Sing* Hallelujah *now!* ‖

LUSTRATIONS on the CXXXV. PSALM.

IS an Hymn of Praise, to be Sung by restored *Israel*; Rehearsing the Ancient Miracles done for their thers, and insulting the false Gods of Antichrist. ne Ideas of the Psalm are followed in the XL Chap- of *Isaiah*.

1 The *Apollo* of the Ancients was our *Joshua*. *shua*'s Conquest of *Og*, and the *Anakims* in *Canaan*, s *Apollo's* Defeat of *Typhon*, or *Python*, and the ner Giants. *Cadmus* the *Gibeonite* with other *Pha- cians*, carrying a Colony into Græcia, celebrated the Victories

Victories of *Joshua* in such Hymns as they had learn from their New Masters in the Land of *Canaa* Might not such strains as are in the Psalm now befo us, be among those Hymns? And the *Elelu Jou J* used in them, be no other than our *Hallelujah*?

18 There is this admirable Force in the mention the respects paid by the Heathen to their Idols. 'T 'Honour the Heathen give to their lifeless Image 'ought mightily to excite us all, with a *greater* Dev 'tion to Praise our God, who is the Maker of all thing

PSALM CXXXVI.

1 [O Now] a just Confession make‖ to th ETERNAL God;‖ Because that He good; Because‖ His mercy is forever.‖

2 [O now] a just Confession make‖ unt the God of Gods;‖ Because His mercy dot endure‖ to perpetuity.‖

3 [O now] a just Confession make‖ unt the Lord of Lords;‖ Because His merc doth endure‖ to perpetuity.‖

4 To Him who [ever] only doth‖ thing great *and* wonderful;‖ Because His merc doth endure‖ to perpetuity.‖

5 To Him who made the Heav'ns [above] wisely disposing them;‖ Because His merc doth endure‖ to perpetuity.‖

6 To Him who stretch'd the Eart [abroad]‖ upon the Waters laid;‖ Becaus His mercy doth endure‖ to perpetuity.‖

7 To Him who made [and set] the Lights which are so very great;‖ Because His mer cy doth endure‖ to perpetuity.‖

8 The Sun [it is] that for the Day ‖ does
dominion bear; ‖ Becauſe His mercy doth
dure ‖ to perpetuity. ‖
9 The Moon and Stars that have [in
urſe] ‖ Dominion for the Night; ‖ Be-
uſe His mercy doth endure ‖ to perpetuity. ‖
10 To Him that Egypt ſmote [and ſlew] ‖
the Firſt-born of them; ‖ Becauſe His
ercy doth endure ‖ to perpetuity. ‖
11 And He [thereon] did Iſrael bring ‖
rth from the midſt of them; ‖ Becauſe His
ercy doth endure ‖ to perpetuity. ‖
12 With a ſtrong [mighty] Hand, and
ith ‖ a moſt extended Arm; ‖ Becauſe His
ercy doth endure ‖ to perpetuity. ‖
13 To Him who did in [ſeveral] parts ‖
vide the Reedy-Sea; ‖ Becauſe His mercy
th endure ‖ to perpetuity. ‖
14 And He made Iſrael [ſafely] paſs ‖
orough the midſt of it; ‖ Becauſe His mer-
doth endure ‖ to perpetuity. ‖
15 But ſhook off Pharoah, and [all of] ‖
s Hoſt, i' th' Reedy-Sea; ‖ Becauſe His
ercy doth endure ‖ to perpetuity. ‖
16 To Him who led His [choſen] folk ‖
orough the Wilderneſs; ‖ Becauſe His
ercy doth endure ‖ to perpetuity. ‖
17 To Him who laid His [killing]
rokes ‖ on great *and potent* Kings; ‖ Becauſe
is mercy doth endure ‖ to perpetuity. ‖
18 And

18 And He slew Kings that were [esteem'd] exceeding powerful ; || Because His mer doth endure || to perpetuity. ||

19 Sihon *was one of these* [great Kings] King of the Amorites ; || Because His mer doth endure || to perpetuity. ||

20 And Og *another was* [of them] || w was of Bashan King ; || Because His mer doth endure || to perpetuity. ||

21 And He did give their Land [away] for an Inheritance ; || Because His mer doth endure || to perpetuity. ||

22 'Tis an Inheritance [design'd] || f Israel serving Him ; || Because His mer doth endure || to perpetuity. ||

23 Who in our low [oppress'd] Estate hath mindful been of us ; || Because His mer doth endure || to perpetuity. ||

24 And from [all of] our Enemies || H hath redeemed us ; || Because His mer doth endure || to perpetuity. ||

25 Who [kindly] to all Flesh affords food for their sustenance ; || Because His me cy doth endure || to perpetuity. ||

26 [O now] a just Confession make unto the God of Heav'n ; || Because H mercy doth endure || to perpetuity. ||

ILLUSTRATIONS on the CXXXVI. PSALM

AN Hymn to be Sung by *Israel*, after their D liverance from all their Enemies. In the Thi

Ver

erſe, The *Lord of Lords* is Praiſed; The Title of e *Meſſiah* at His next Coming. *Twenty Six Times*, curs, *His Mercy doth endure to Perpetuity.* The alm does Commence with the *Creation*, and Conclude th the Entrance into *Canaan*; between which there d run *Twenty Six* Generations. The Numeral Letrs of the Name, JEHOVAH, amount unto juſt that umber. Conſider ſtill the Clauſe to which that Conlation is annexed. It is, q. d. The *Mercy* of GOD, ll ſtill do for His People, ſuch things as the Clauſe akes mention of; or things of the like importance ith them. Further *Elegencies* may be obſerved in the nalogies.

10 The Pſalmiſt having diſtinctly mentioned the Vorks produced in the *Four Firſt Days* of the *Creaon*, immediately paſſes to the Plagues upon *Egypt.* he Works produced in the *Two next Days* of the reation, were employed in thoſe Plagues.

20 Why only *Sihon* and *Og* mentioned? R. *David imchi* gives this Reaſon; Becauſe their Lands were ot in the *Covenant*, which GOD made with *Abraham.*

23 The *Mercy of God*, which has remembred thee thy *Low Eſtate*; Chriſtian, Let it *Endure to Peretuity*, in thy Thankful *Remembrance* of it, and of ne Obligations it has laid upon thee, to Live unto OD. Behold, a Noble ſenſe, in which it ſhould be id, *His Mercy doth endure to Perpetuity.*

PSALM CXXXVII.

WE by the Rivers which do run‖ thro' Babylon, ſat there; ‖ yea, we pour'd ut our Tears when we ‖ remembred Zion here. ‖

2 Upon the Willows in the midſt‖ there- f we hung our Harps. ‖

3 For

3 For they that Captiv'd us did there demand of us *to Sing* ‖ words of a Song, a they who laid ‖ us in our ruinous heaps *demanded* mirth, Sing us, *ſaid they*, ‖ a So of Zion, *Sing* ! ‖

4 *Our Anſwer was*, How can we do ‖ to Sin a Song that is ‖ for the ETERNAL God, the ‖ Land of a ſtranger here? ‖

5 O *dear* Jeruſalem, If I ‖ of thee forge ful grow ! ‖ As ſoon ſhall my Right-han forget ‖ *what it is us'd unto* ! ‖

6 My Tongue ſhall to my Palate cleave when thee I do not mind ! ‖ If I don't ſ Jeruſ'lem at ‖ the top of all my Joy. ‖

7 Remember, O ETERNAL God, ‖ th Sons of Edom, who ‖ ſaid in Jeruſ'lems da Raſe, Raſe, ‖ to its foundation bare. ‖

8 Daughter of Babylon, who art ‖ to b made deſolate, ‖ Happy, who ſhall repay t thee ‖ the pay thou'ſt paid to us ! ‖

9 O the great bleſſedneſs of him ‖ wh ſhall lay hold upon, ‖ and who againſt th ſolid Rock ‖ ſhall daſh thy little ones ! ‖

ILLUSTRATIONS on the CXXXVII. PSALM

WE have here the ſorrowful State of the *Jews*, unde the firſt *Babylonian* Captivity ; and then unde the *Roman* Dominion, which the Prophet call *Daughter of Babylon*, becauſe the *Romans* have don to them as the *Babylonians* did. Several Prophet have agreed with our Pſalmiſt, in calling the *Roman* by the Name of *Edom*. In the Jewiſh Treatiſe, *Git*

tin

, R. *Jehudah* finds the Destruction of both *Temples*, der the Two Terms of *Babylon* and *Edom*. *Arbius* pathetically makes the *Babylonians* here, a ture of the *Devils* insulting over fallen Man.

1 When they were transported into *Babylon*, they the sides of *Euphrates* and several of its Rivers, gned for their Habitation. [*Ezek.* I. 1.] *Chrysostom* s, They did not at first suffer the Captives to dwell any of their Towns, but made them dwell along sides of the Rivers, where they built little Cottages themselves; and perhaps they were put upon aining those moist places to make them wholsome.

3 The *Babylonians* here demand, *Sing us, the Words a Song*. It seems, they had no regard unto the *atter*. The *Tune*, The *Sound*, the *Words*, was all ey cared for. A Mark of *Babylonians!* Among h they regard nothing but *Words* and *Forms*; All ey mind, is a *Lip-Labour*, an External Service in ligion.

PSALM CXXXVIII.

Of David.

I Will a just Confession make ‖ of thee with all my heart; ‖ Before God, * and s Angels, I ‖ will Praises Sing to thee. ‖

2 Toward thy holy Temple I ‖ will bowg down adore; ‖ and I will celebrate thy ame ‖ for thy benignity, ‖ and for thy ithfulness; for that ‖ thou above every ing ‖ hast magnify'd thy Name; *Thou hast* ‖ *magnify'd* thy Word. ‖

3 In the day I invoked thee, ‖ and thou dst answer me; ‖ Thou in my Soul with anly strength ‖ me then didst fortify. ‖

4 To

4 To Thee, O Thou ETERNAL God, ‖ a
the Kings of the Earth ‖ ſhall their Co
feſſions make, when of‖ thy mouth they he
the words. ‖

5 Yea, they'l with voice ſing in the way
of the ETERNAL God ; ‖ Becauſe that gre
the Glory is ‖ of the ETERNAL God. ‖

6 For the ETERNAL God is high ; ‖ b
looks upon the low ; ‖ whereas what wou
be high, He does ‖ far off take notice of. ‖

7 Altho' my walk be lying in ‖ the mid
of much diſtreſs, ‖ yet thou with ſweet r
vivals wilt ‖ enable me to live : ‖ Thou'
uſe thy hand againſt the rage ‖ of my fier
enemies ; ‖ and thy Right hand ſhall un
me ‖ give a deliverance. ‖

8 Th' ETERNAL God will perfect wha
He has to *do for* me : ‖ Thy mercy, O ETE
NAL God ‖ is to Eternity. ‖ O do not th
forſake, * O don't ‖ utterly caſt away, ‖ tho
Men and things that are the Works ‖ th
thy own Hands have wrought. ‖

ILLUSTRATIONS on the CXXXVIII. PSALM

AN Illuſtrious Prophecy concerning the calling
the *Iſraelitiſh Nation*, to the knowledge of t
Meſſiah ; and the Great Converſion of the Heath
Kingdoms to His Religion, after the *Meſſiah* has d
ſtroy'd the Enemies of the Kingdom.

5 The Wonderful *Ways* wherein the Lord brin
about His Glorious Purpoſes will be the Subject of the
Songs. The Ways of God in bringing of *David* un

s *Kingdom*; were those the things which the *Kings* the Neighbourhood celebrated?

6 The tho'ts of the *Proud* are hid in their Hearts *afar f*, out of sight; They have more Wit than to utter e *Proud thot's*, which lie covered and swelling in eir minds. But the Lord *knows* what they are *afar f*. The Proud may be here compared unto a *Leper*; e who has little cause to be *Proud*. God *knows* a *roud* Man to be no better than a filthy *Leper*, upon hom it was enjoyned, that He should stand *afar off*; e might not be approach'd unto; nor will the Spirit GOD approach *near* unto such a Man. Compare *ev.* XIII. 45, 46.

The *Patrician* Paraphrase, is; 'He will not stoop o the loftiest Princes (as they may see in *Saul*) whom He despises, when they are forgetful of Him, nd ungrateful to Him.

7 *Arnobius* here sees our SAVIOUR extending His ands upon the *Cross*.

PSALM CXXXIX.

To the Chief Musician. A Psalm of David.

ETERNAL God, Thou'st searched me, || and hast known what I am. ||

2 Thou know'st full well my sitting down, || nd *know'st* my rising up. || Thou at the reatest distance dost || well understand my no't. ||

3 My path thou seest round, and my bed; || nd find'st out all my ways. ||

4 Yea, and each word I speak, while it || not yet in my tongue; || Behold, O Thou TERNAL God, || Thou knowest all of it. ||

5 Me thou haſt formed,* and beſet, ‖ both as to what's behind, ‖ and as to what's before; and thou ‖ haſt laid thy hand on me. ‖

6 Such knowledge as this is, it is ‖ too wonderful for me; ‖ Sublime it is, and it is more ‖ than I can reach unto! ‖

7 Where ſhall I from thy Spirit go? ‖ And where fly from thy Face? ‖

8 If I *ſhould ſay*, I will aſcend ‖ to Heaven Thou art there: ‖ Or, if I make my Bed in Hell; ‖ lo, Thou art alſo there. ‖

9 I'll take the Mornings Wings, I'll dwell at the Seas utmoſt bounds. ‖

10 Even unto that very place ‖ thy hand ſhall carry me; ‖ Thy Right hand alſo, that ſhall make ‖ a ſeizure on me there. ‖

11 If I ſhould ſay, Aſſuredly ‖ Darkneſs ſhould cover me; ‖ The very Night itſelf would be ‖ about me as the Light. ‖

12 Yea, Darkneſs nothing hides from thee, but Night doth ſhine like Day; ‖ The Darkneſs and the Light, they are ‖ both but the very ſame. ‖

13 For my *moſt hidden* Reins thou haſt ‖ in thy poſſeſſion held; ‖ Thou in my Mother's Womb, as with ‖ a Tent haſt cover'd me. ‖

14 I'll praiſe thee for with wonders I have ſeparated been; ‖ Thy Works are wonderous, and my Soul ‖ knows this abundantly.

15 My ſtrength was not hid from thee; when

was in ſecret made, ‖ in the Earth's loweſt
arts I was ‖ moſt curiouſly wrought. ‖
16 Thy Eyes did ſee my unform'd maſs; ‖
nd in thy Book were all ‖ writ down; the
ays when they were form'd, ‖ and none of
hem were *loſt*. ‖
17 And now, how valuable are ‖ thy Thot's
o me, O God! ‖ Into how great a reck'ning
re ‖ they to be multiply'd! ‖
18 If I ſhould go to number them ‖ more
han the Sand they grow. ‖ When I awake
ut of my ſleep, ‖ then I am ſtill with thee. ‖
19 O God, Thou wilt moſt certainly ‖
eſtroy the wicked one; ‖ And now you that
re bloody Men, ‖ Do you depart from me. ‖
20 Theſe are they who againſt thee ſpeak ‖
hominable ſtuff; ‖ They who are enemies to
hee ‖ are ſuch as ſwear in vain. ‖
21 Do not I hate thoſe who do hate ‖
'hee, O ETERNAL God? ‖ Thoſe who do up
gainſt thee riſe, ‖ be'nt I offended at? ‖
22 I hate them with perfection in ‖ my
atred unto them; ‖ They as my Adverſa-
ies are ‖ ever eſteem'd with me. ‖
23 Make thou a thorough ſearch of me, ‖
God, and know my heart; ‖ A thorough
rial make of me, ‖ and know my very thot's. ‖
24 And ſee if I have any way ‖ that ſhould
e mourned for; ‖ but lead me in the way
hat laſts ‖ to perpetuity. ‖

ILLUSTRATIONS on the CXXXIX. PSALM.

THE *Prophetic Spirit* here teaches the Jewish Nation [*Oh! would they learn!*] how little able they are to hide themselves from the Judgments of GOD. And now they are to acknowledge GOD as their Maker, and their Saviour; and Pray to Him for the Destruction of *Antichrist* and his Abettors.

9 'Tis astonishing to see what Passages there are in *Plato*. [De Leg. l. 10.] agreeable to these of the Psalmist. O *Christian*, the *Light of Nature* will teach thee such things as these.

14 *Galen's* Book, *De Usu Partium*, were a notable Commentary and Illustration on the Text now before us. And when he, who was a Pagan, cries out, *Considera hic mirabilem Creatoris Sapientiam*, shall not we reflect, *What Praises do I, that am a Christian, owe to the Glorious GOD, upon the view of every thing that belongs to me!*

The Modern Improvements in Anatomy add infinitely to the Occasions. *Bellini* would begrutch his Time and Cost and Pains, in searching out the Astonishing Workmanship, in the several Parts of an Humane Body, if it were only to discover a Work of *meer Chance*, or of one who were not infinitely Wise and Good and Glorious. No, he *does* (as every just Contemplator *must*) find himself compelled into the Admiration of a Glorious GOD, and thrown into those Transports and Raptures and Flames, which extort these Exclamations from him, *Magnus Dominus! Magnus Fabricator Hominum Deus! Magnus atque admirabilis. Conditor rerum Deus, Quam magnus es!* O Thou Maker of Man, How Great and Glorious art Thou!

16 Is not the *Mystical Body* of our SAVIOUR principally intended? The *Substance* of the Church whereof it was to be *formed*, was under the Eye of GOD, as proposed in the Decree of *Election*; yet

with

was,as such,*Imperfect*. It was not formed or shaped into the Members of the *Mystical Body* ; but they were all *written* in the *Book of Life*. And in pursuance of the Purpose of GOD, there they are by the Holy Spirit, in the whole course, and *continuance of Time*, in their several Generations, fashioned into the shape designed for them. Thus our Dr. *Owen* Glosseth it.

17 The Vulgar Latin, and the LXX read it, *How Precious are thy Friends to me !* The Hebrew may indeed be very well translated so. And the Translation agrees very well, with what is just before said, about the Members of our SAVIOUR, all which are the *Friends* of GOD. It suits also very well, with what follows about the *Enemies* of GOD ; whom the Psalmist professes an *Hatred* of.

22 *A Perfect Hatred*. What is that ? *Gregory* M. in his *Pastoralis Cura*, has a singular Gloss upon it; It is to *Love* the *Creature* and *Hate* the *Sinner* : To *Love* what he *is*, and *Hate* what he *does*. —— *Quod facti sunt diligere, et quod faciunt increpare*. He adds an Observation, *Propheta tantus hoc velut in Hostiam Deo obtulit, quod contra se pro Domino Pravorum in micitias Excitavit*.

24 *Kimchi's* Exposition is very odd ; That the *Way Everlasting* is a Periphrasis of *Death*. [See 1 Kin. II. 2., and Josh. XXIII. 14.] As if *David* had said : ‘ *Lord*, ‘ If upon search, thou findest, that I walk in any ‘ *way of Wickedness*, I may venture to say, Let me ‘ Dye ; Lead me to the *Grave*. —— I cannot recommend the Gloss ; yet was willing to mention it.

PSALM. CXL.

To the Chief Musician. A Psalm of David.

1 REscue me, O ETERNAL God, ‖ from the malicious Man ; ‖ preserve me from the Man, who's us'd ‖ to do injurious things. ‖

2 They're those who in their heart within || contrive mischievous things; || they do together come for war || all day* and everyday.

3 They give an edge unto their Tongue; *Tis* as the Serpents *is*; || the Poison of the Adder lies || under their Lips *conceal'd*. || Selah.

4 From the hands of the wicked one || keep me, ETERNAL God; || save me from the injurious man: || they thought to trip me up.

5 The Proud ones have set secretly || a Snare and Cords for me; || they've spread a Net by the way side; || Gins they have set for me. || Selah. ||

6 I unto the ETERNAL God || have said Thou art my God; || O Thou ETERNAL God, The voice || of my Petitions hear. ||

7 ETERNAL God, the Lord, the Strength of my Salvation, *Thou!* || Thou hast in day of Battle giv'n || a covering to my Head. ||

8 Grant not, O Thou ETERNAL God, the wicked ones desires; || O let not his design obtain; || they will exalt themselves. || Selah.

9 As for the * Venomous Head of those who compass me about, || the mischief of their own Lips, let || it overwhelm themselves.

10 Let burning Coals upon him fall; || let them be cast into || the Fire, into the deepest pits || let them not rise again. ||

11 Let not an Evil speaker be || established in the Earth; || let evil the injurious man to Precipices drive. ||

12 I know that the ETERNAL God || will judge the poor * and meek; || on the behalf of needy Ones || He'll Judgment execute. ||

13 Surely the Righteous Ones will make || Confession to thy Name; || and the upright before Thy Face || shall have their Sitting down. ||

ILLUSTRATIONS on the CXL. PSALM.

THE *Prophetic Spirit* here prepares a Prayer for them that are suffering under *Antichrist*.

Yea, it looks as if here were some Eye, to what the Ancient Prophecies have also spoken concerning the Destruction of *Gog*.

And indeed when these Two Enemies are gone, the *Righteous* will dwell with the greatest Praises in the *Presence of God*.

1 The *Midrash Tillin* has a strange Passage here. The *Malicious Man*, and the *Man bent on violent things*, is the *Fourth Beast* in the *Seventh* of *Daniel*.

10 An Allusion to the Fate of *Sodom*. 'Tis the Fate of *Rome*. Remember still *David* was a Type of our Lord JESUS CHRIST. *Antichrist* with his adherents, the Antitype of *David*'s Enemies. Read such Psalms as this, O *Christian*, with a great Attention; and compare them with the Passages in the New Testament, which describe *Antichrist* unto us, and thou wilt see, *Wondrous Things in the Law*.

13 Behold a Charming Harmony, between the *Exercises* of Piety, and the *Recompences* of it. The Final and Endless and Compleat Blessedness of *Upright* Men, will be to, *dwell in the Presence* of God. Even in that *Presence* in which there is *fulness of Joy*; and so to be *forever with the Lord*. Now what an agreement is there between the *Uprightness* and the *Blessedness*? *Uprightness* lies in this thing; To *be always in the Presence of God*; always *to Act as in the Presence*

of God; A Behaviour governed by a Senſe of being u
der the *Eye* of God. An *Upright Man*, Oh! ho
ſuitably is he *Rewarded*, when he is brought at leng
to dwell in the Preſence of God.

PSALM CXLI.

A Pſalm Of David.

1 ETERNAL God, I cry to thee: ‖ O haſte
Thou to me! ‖ when I do cry to thee
do thou ‖ give Ear unto my Voice. ‖

2 Let my Pray'r be directed ſtill ‖ *as* In
cenſe in thy View; ‖ As the Meat-Off'rin
of the Eve ‖ the lifting of my hands. ‖

3 O Thou ETERNAL God, Set Thou ‖
Watch before my Mouth; ‖ at the gate o
my Lips do Thou ‖ maintain a conſtant guard.

4 O do not Thou incline my Heart ‖ unt
an Evil thing; ‖ to practiſe wicked Work
with Men ‖ that work Iniquity. ‖ And i
their Delicacies let ‖ me not Communicate.

5 (The Juſt ſhall kindly ſmite me, and
ſhall give reproofs to me); ‖ But the rich
Oil of ſuch an One ‖ ſhan't mollify my Head:
For ſtill my Prayer it is againſt ‖ the Wicke
things they do. ‖

6 By the ſides of the Rock it was ‖ thei
Judges were let down; ‖ they then did heark
en to my words, ‖ for they were pleaſant ones.

7 As when one plougheth up the Earth
and it aſunder tears; ‖ our bones are ſcatter
ed ſo about ‖ at the Mouth of the Grave. ‖

8 Bu

8 But, O ETERNAL God, the Lord, || My Eyes are unto thee; || on thee I my reliance place; || O do not ſtrip my Soul. ||

9 Keep me from the Hands of the ſnare || which they have laid for me; || and from th' intangling gins of thoſe || that work iniquity. ||

10 O let the wicked fall into || the Nets they've ſpread themſelves: || I will keep cloſe *with thee and mine* || until that I eſcape. ||

ILLUSTRATIONS on the CXLI. PSALM.

A Prayer provided by the *Prophetic Spirit*, for the People of God, ſcattered by the Power of *Antichriſt*.

2 *Munſter* obſerves, *David* was now an Exile, and could not attend the *Daily Sacrifices*.

5 Far from Excluding the more obvious and common Senſe of the Words, and from neglecting to learn the Duty of a *Reproved Chriſtian* in them, I would ask, Whether we may not have a CHRIST, in a *Tranſcendent Senſe* here Offering Himſelf, as well as in many other Paſſages of the Sacred Oracles, which we do not at the *firſt view*, ſee *Teſtifying of Him*? Does not our SAVIOUR here deſire, That His *Interceſſion* may come in the Room of *Incenſe*, and *Mincha* under the Law? Don't we ſee Him here ſtanding as a *Surety* for Sinners, with theſe Conceſſions. 'Let the Righteous GOD *ſmite me with an Hammer*, in His Nailing me to the *Croſs*: It will be a *Mercy* to His choſen, for whom, I am now to be *Smitten*. *Let Him reprove me*, ſtill I have the *Oil of the Head* upon me; I am the *Meſſiah*, His *Anointed*, His Chriſt and His Prieſt. Whatever is now done to me, it ſhall

'not

‘ not *break my Head*; It was the Ancient Promi
‘ That not *my Head*, but the *Serpents* only, ſhoul
‘ broken. And nothing ſhall hinder my *Interceſſi*
‘ from its being ſtill continued. —— After that, *Th*
‘ *Judges ſhall be overthrown by* an *Hand* of *Stone*, (
‘ the *Syriac* renders it). The *Monarchies* of t
‘ World ſhall be broken in Pieces by a *Ston cut o*
‘ *which is not in Hands.* And this Diſpenſation ſh
‘ be attended with, yea, effected by, *my Words* bei
‘ *made ſweet unto them.*

To return unto the Type. *The Rich Oil of ſu an One ſha'nt mollifie my Head*, may be, q. d. I never viſit him. In a Viſit this was the uſual Com plement. So, what we read, of *the juſt ſhall kind ſmite me*, is but a Rapturous Parentheſis. A Mode Traveller, who has preſented us with an Ingenious Co lection of *Orientaliſms*, for the Illuſtration of the S cred Scriptures, has beſpoke a Reception for this Illu ration.

6 We have a Key to this Paſſage, in 1. Sam. XXI 2. When the *Judges* of *Iſrael*, (*Saul* and his *Off cers*,) *were let down* (to purſue and ſurpriſe *Davia by the Sides of the Rock* (the *Rocks of th Wild-Goa* leading into the Cave;) Then they heard the Wor of *David's* Apology for himſelf, which were ſo plea ing to *Saul*, that he went home, and gave over diſtur ing of *David* any more. Dr. *Roberts* gives us th Illuſtration in his *Key of the Bible.*

7 *Robuſti Davidis erant a Davide diſperſi.* This *Aben-Ezra's* Gloſs.

Dr. *Patrick's* Paraphraſe is this, ‘ They ſtill perſ
‘ cute me, and the ſmall Body of Men that follow me
‘ whom they have reduced unto ſuch Extremities, th
‘ like the Earth, when it is ploughed up, we break
‘ Pieces and are ready to diſperſe, and flee for our Live
‘ with little hope of Safety.

10 q. d. I'll keep with my Friends, not ſcatter ar
wand

ander from them. The Safety and Wisdom of good
ſen, lies much in their keeping *Together*; not going
ſunder.

PSALM CXLII.

Maſchil; Of David. A Prayer when he was in the Cave.

WIth my Voice I did make a Cry || to the ETERNAL God;|| with my voice
o th' ETERNAL God || I made my humble
ray'r. ||

2 Before His Face I poured out || what I
ad thought upon; || Before His Face I utter-
d what || was troubleſome to me. ||

3 Within me when my Spirit fail'd, || then
Thou didſt know my Path; || In the way
where I ſhould have walk'd || they laid a
ſnare for me. ||

4 Look on the Right hand, and behold; ||
here's none does know me there; || Refuge
oes periſh from me, and || there's none to
eek my Soul. ||

5 O Thou ETERNAL God, To Thee || I
nade my cry, I ſaid, || Thou art my Hope,
ny Portion in || the Land of Living Ones. ||

6 Attend unto my cry, becauſe || I am
rought very low; || Save me from my pur-
uers, for || they are more ſtrong than I. ||

7 From out of Priſon bring my Soul; ||
That I may praiſe thy Name; || the juſt ſhall
e a Crown to me, || when thou rewardeſt me. ||

ILLUS-

ILLUSTRATIONS on the CXLII. PSALM

A Prayer made ready for the Captives under t Tyranny of *Antichrist*.

7 Remember, O *Christian*, thou art here concern with the *Messiah*. Now, *Aben-Ezra* renders this P sage thus; *Justi coronabunt sese mecum.* q. d. Th shall Glory in me, as having a *Crown of Glory* on the Head. Thus the Spanish Translation; *Conmigo se ronoran los Justos.*

PSALM. CXLIII.

A Psalm Of David.

1 ETERNAL God, hear Thou my Prayer hearken to my Requests: ‖ Answer n in Thy faithfulness, ‖ *and* in thy righteousnes

2 And with thy Servant, O do not ‖ th into Judgment come; ‖ For in thy sight man alive ‖ shall justify himself. ‖

3 For th' En'my has pursu'd my Soul my Life struck to the ground; ‖ made m in darkness dwell as those ‖ that have bee dead an Age. ‖

4 My spirit therefore is in me ‖ faint and quite overwhelm'd; ‖ My Hearts wit in the midst of me ‖ frighted * and desolate.

5 I do remember Ancient Days; ‖ I med tate upon ‖ all of thy Works; I think upo the Work thy Hands have wrought. ‖

6 I unto thee *with Anxious Prayers* ‖ e tend these Hands of mine; ‖ my Soul is a thirsty Land ‖ *still thirsting* after thee. ‖ Selah

7 Hear me with speed, ETERNAL God

M

y Spirit fails; Thy Face ‖ hide not from
e, leſt I be like ‖ them who deſcend the Pit. ‖
8 O that thy mercy Thou wouldſt make ‖
e in the Morning hear; ‖ Becauſe that I
o ever place ‖ my Confidence on thee. ‖
auſe me to underſtand the way ‖ wherein I
ght to walk; ‖ Becauſe that I *with Pray'r*
nd Hope ‖ lift up my Soul to Thee. ‖
9 O Thou ETERNAL God, Do Thou ‖ grant
ne Deliverance, ‖ from them that are my E-
emies: ‖ I hide my ſelf with Thee. ‖
10 O teach me for to do thy Will, ‖ Be-
auſe Thou art my God; ‖ let thy good Spi-
it lead me to ‖ a Land of Rectitude. ‖
11 For thy Names ſake, ETERNAL God, ‖
Thou wilt enliven me; ‖ Thou for thy righte-
uſneſs my Soul ‖ wilt out of trouble bring. ‖
12 And Thou wilt in thy mercy ſlay ‖ my
Enemies; and all ‖ the Troublers of my Soul
eſtroy; ‖ for I thy Servant am. ‖

ILLUSTRATIONS on the CXLIII. PSALM.

THE *Prophetic Spirit* here makes a Prayer for the Church, and for the Jewiſh Nation, lying in the ſtate of *Death*, which is now deſcribed in the Prophecies of *Ezekiel*; and particularly Prays for the Out pouring of the *Spirit*, in ſuch Gifts as are to be expected at the Second Coming of the *Meſſiah*.

But, O *Chriſtian*, Think on thy Dying and Riſen SAVIOUR!

So Dr. *Patrick* finds the Pſalmiſt longing to get into an *honeſt Country*. But, O *Chriſtian*, Tis an *Heavenly World* that is the true *Land of Rectitude*.

PSALM

PSALM CXLIV.

Of David.

1 BLeſſed be the ETERNAL God ; || He a Rock for me ; || He doth inſtruct m hands for War, || my fingers for a Fight. ||

2 He is my Mercy, and my Tower, || m Refuge ſet on high ; || and He it is who dot beſtow || deliverances on me. || He is m Shield, and upon Him || I do repoſe my truſt; 'Tis He who to ſubjection brings || my Peopl under me. ||

3 ETERNAL God, Oh ! What is Man that Thou take cogniſance || of him ? Th Son of Man, that Thou || eſteem him any thing

4 Man is no other than a piece || of fly in vanity ; || his days are like a ſhadow which does quickly paſs away. ||

5 ETERNAL God, O bow thou down Thy Heavens and deſcend ; || The Mountain touch *with Thunderbolts*, || and they ſhall yiel a ſmoke. ||

6 The Lightning do thou lighten forth, and do thou ſcatter them ; || Thy Arrows O do thou ſhoot forth, || and do thou ru them down. ||

7 O from on high ſend out thy hands ; ſave me, and reſcue me || from mighty wa ters; from the hand || of a *baſe* ſtrangers brood.

8 The mouth of theſe does uſe to ſpeak nothing but falſity ; || and their right hand a right hand is || in which is found a lie. ||

9 O God, I'll Sing thee a New-Song‖ upon
Psaltery ; ‖ upon a Ten-ſtring'd inſtru-
ent ‖ I'll ſing a Verſe to thee. ‖
10 He 'tis who on advanced Kings ‖ Sal-
tion does beſtow ; ‖ He ſaves His Servant
avid from ‖ the moſt deſtructive Sword. ‖
11 Save me, and rid me from the hand ‖
the *baſe* ſtrangers brood ; ‖ whoſe mouth
eaks falſe, and their right-hand's ‖ the
ght-hand of a lie. ‖
12 Let ſo our Sons be like to Plants‖ well
rmed in their Youth ; ‖ Our Daughters
ke to cornerStones‖poliſh'd inTemple-form.‖
13 Our Garners full, affording ſtore ‖ of
'ry ſort of food ;‖ Our Flocks yield thou-
nds ; Myriads ſo ‖ increaſing in our ſtreets.‖
14 Our Beeves both fat * and ſtrong, to
ork ; ‖ *ſafe* * when they are with Young ;‖
o breaking in, nor going out ;‖ nor clamour
the ſtreets. ‖
15 Happy thoſe People are *eſteem'd* ‖ who
re in ſuch a caſe ; ‖ Happy the People are,
hoſe God ‖ is the ETERNAL One. ‖

LLUSTRATIONS on the CXLIV. PSALM.

THe Jewiſh Rabbi's, particularly *Saadias* and *Kimchi*, own the Pſalm to relate unto the *Meſſiah*. he Temporal Proſperity here arrives after the Deruction brought on the Enemies of the *Jewiſh* Nation.
1 Tho' I do with *Hilary*, diſlike the LXX foiſting at Clauſe, *A Pſalm againſt Goliah*, into the Title the Pſalm, yet I ſuſpect, the Pſalmiſt now on the Throne,

Throne, may have ſome Remembrances of, and Refere ces to, his old Victory over *Goliah*; in this Verſe pa ticularly. *Arnobius* thinks, here is an Alluſion *Moſes* lifting up his *Hands* for the Conqueſt of *Am lek*; and adds, *Docuit manus noſtras, in prælio, n Armis ſed precibus pugnaturas.* The holy Mart *Barlam*, thruſting his hands into the burning Flame Sang this Verſe of the Pſalm.

4 That ever ſuch things as are here celebrated, ſhou be done for a, *Man who is no other than a piece flying vanity?*

5 The proudeſt Oppreſſors will vaniſh away li *Smoke*, wheh GOD appears to reſcue His People.

9 *Arnobius* will tell you, *A New Song*, is, *A Ne Life*; And Kings are *Victores Vitiorum.*

11 *A Right Hand of a Lye.* Take R. *Obadia Gaons* Gloſs upon it; *Scribere falſa.* It *writ falſehoods.*

What is it they ſpeak? Some take it, for the Op nion, That *Happineſs* lies in Temporal Bleſſings her Corrected at laſt ſo, *Happy that People whoſe God the Lord.* An Happineſs not enjoyed until the R ſurrection-World.

12 *Kimchi* obſerves, That the Method and Order the *Bleſſings* here, is taken from, Deut. XXVIII. 4.

14 Dr. *Patrick's* Paraphraſe, is not all that I have t juſtify my Tranſlation.

PSALM CXLV.

Davids Praiſe.

1 O Thou that art my God, the King, I'll thee extol [and ſet] on high; and I will ſpeak well of thy Name || t [endleſs] Ages ſtill to come. ||

2 All day, * and ev'ry day, I will || kee [ever] ſpeaking well of thee; || And I wil celebrate thy Name || to [endleſs] Ages ſtil to come. ||

3 Mo

3 Moſt Great is the ETERNAL God ;‖ and greatly to be prais'd [**is He.**] ‖ And of His Greatneſs there cannot ‖ be [**ever**] any ſearching out. ‖

4 One Generation ſhall relate ‖ thy Works into the next [**that comes**:] and the moſt powerful things thou doſt, ‖ they ſhall declare [**them all**] abroad. ‖

5 The Beauty, Oh! The Glory of ‖ His [**more than**] Royal Majeſty; ‖ and the moſt wondrous things thou doſt ; ‖ of theſe [**it is**] will diſcourſe. ‖

6 The Might of thy tremendous Acts, ‖ others ſhall [**alſo**] ſpeak about ; ‖ and of thy Greatneſs I my ſelf ‖ will declarations make [**with them.**]

7 The mem'ry of the Greatneſs of ‖ thy Goodneſs [**amply**] they'l pour out ; ‖ and of thy Right'ouſneſs they ſhall ‖ ſing with a [**loud and**] mighty noiſe. ‖

8 Gracious is the ETERNAL God,‖and He's [**truly**] compaſſionate ;‖ to anger He is very ſlow ;‖ but in His mercy [**wondrous**] great.‖

9 Even to all th' ETERNAL God ‖ is ever [**Oh! how**] ſweetly good ; ‖ yea, and His tender mercies are ‖ towards all [**the Works**] that He has wrought. ‖

10 All thy Works, O ETERNAL God, ‖ ſhall [**ever**] celebrate thy Praiſe ; ‖ and all that are thy gracious ones, ‖ they [**ever**] ſhall ſpeak well of thee. ‖

11 The Glory of thy Kingdom is ‖ wha
they ſhall ſpeak [**ſo much**] about ; ‖ and
thy illuſtrious pow'r is what ‖ they ſhal
make [**ſo much**] mention of. ‖

12 For to make known His mighty Acts
[**this way**] unto the Sons of Men ; ‖ and
the moſt ſplendid Glory of ‖ the Kingdom
which He [**juſtly**] claims. ‖

13 Thy Kingdom is a Kingdom which
to [**unknown**] Ages doth extend ; ‖ and
thy Dominion does unto ‖ all [**future**] Ge
nerations laſt. ‖

14 Th' ETERNAL God does all ſuſtain
when [**He ſees**] they are falling down ;
and all *of His* He raiſes up ‖ when [**He ſees**
they are bowed down. ‖

15 The eyes of all do wait on thee ‖ with
[**Hope and**] Expectation ſtill ; ‖ and thou
in the due ſeaſon doſt ‖ give them their
[**wanted**] ſuſtenance. ‖

16 Thou open'ſt * and thou doſt extend
thy [**kind and**] *all-relieving* Hand, ‖ and
thou doſt ſatisfy the wiſh ‖ [**fully**] o
ev'ry living thing. ‖

17 Righteous is the ETERNAL God ‖ [**even**
in all the ways He takes ; ‖ and He is alſ
merciful ‖ in all the Works He [**ever**] does.

18 Th' ETERNAL God is near unto ‖ al
[**of thoſe**] who do call on Him ; ‖ *near* unt
all who call on Him ‖ with truth * an
[**with due**] conſtancy. ‖

19 He'

19 He'l the desire fulfil of them ‖ that have the [Godly] fear of Him; ‖ He'l also hearken to their cry, ‖ and He'l [save and] deliver them. ‖

20 In safety the ETERNAL God ‖ keeps all that have His Love [in them:] ‖ But all them that are impious ones ‖ He'll utterly destroy [forever.] ‖

21 My mouth shall utter forth the Praise ‖ of [Him who's] the ETERNAL God; ‖ and all flesh bless His Holy Name ‖ ever [let it] and evermore. ‖

ILLUSTRATIONS on the CXLV. PSALM.

THE Psalm was always esteem'd so excellent that the *Title* of the whole *Book of Psalms* was taken from it. It is wholly spent in Praising of GOD, with such admirable Devotion, that (as has been by *Schindler* long since observed) the Ancient Hebrews did use to say, *He could not fail to be a Child of the World to come, who would recite this Psalm Three Times every Day.* And, as Dr. *Patrick* observes, This might be the Reason, why it was composed *Alphabetically*; even that so every Body might the more easily learn and remember so useful a Psalm.

Dr. *Allix* will have it, An Hymn of the Synagogue, Restored unto the Favour of GOD. The Destruction of the Wicked, and the Conversion of the Nations, under the Glorious Reign of the *Messiah*, is here particularly celebrated.

13 How did the Letter *Nun* come to be lost at this Verse of the *Acrostic?* If it were lost when the Psalm came to the Hands of the Collector of this Book, he would not supply it with one of his own. The

Modern *Greek*, (I say *Modern*, for the *Ancient* and *Theodotion* and *Aquila* have it not;) and so the *Arabic* and *Syriac*, and vulgar *Latin* supply it so, — *The Lord is Faithful in all His Words, and Holy in all His Works.* But this differs little from the *Seventeenth* Verse. And why might not the Psalmist be carried [as in the XXV. Psalm,] thro' the strength of the Inspiration upon him, out of the method he at first proposed? Or, O *Masorites*, Do you give us a reason for this Omission.

16 The Affectionate Gloss of Old Christianity was *Quando aperuisti manus tuas in Cruce.* On the Cross

PSALM CXLVI.

1 LEt HALLELUJAH *now be Sung.* ‖ *And* now, O thou my Soul, ‖ Do thou *awake and* utter Praise ‖ to the ETERNAL God. ‖

2 I in my life, * and while I live, ‖ will Praise th' ETERNAL God; ‖ while I have any being I ‖ will sing unto my God. ‖

3 Place not your confidence in Men ‖ of Princely pow'r and grace; ‖ Nor in an eminent Son of Man ‖ who can't a Saviour be. ‖

4 His spirit * with his breath goes forth; ‖ He to his Earth returns; ‖ and in that very day his Thot's ‖ all come unto an end. ‖

5 O happy Man that has the God ‖ of Jacob for his help; ‖ whose hope is in th' ETERNAL God ‖ become a God to him. ‖

6 'Tis He who made the Heav'ns and Earth, ‖ the Sea, and all in them; ‖ 'Tis He who doth maintain the Truth ‖ to petpetuity. ‖

7 He

7 He Judges for oppreſſed ones; ‖ He gives the hungry food. ‖ 'Tis the ETERNAL God who ſets ‖ the bound at liberty. ‖

8 Th' ETERNAL God opens the blind; ‖ th' ETERNAL God doth raiſe ‖ the bowed down; th' ETERNAL God ‖ doth love the right'ous ones. ‖

9 Th' ETERNAL God doth Strangers keep, ‖ He gives ſupport unto ‖ Orphan and Widow; and ſubverts ‖ the way of wicked Men. ‖

10 Forever ſhall JEHOVAH reign; ‖ thy God, O Zion, He ‖ *ſhall reign* to Generations all. ‖ *Sing* Hallelujah *now.* ‖

ILLUSTRATIONS on the CXLVI. PSALM.

HAve we not here an Hymn o' the Reſtored Jewiſh Nation, under the Reign of the *Meſſiah?*

3 The *Perſian* Emperours, put a ſtop unto the Building of the Temple; To prevent a diſtruſt of God on this difficult occaſion, One of thoſe Two Prophets *Haggai* or *Zechariah*, might compoſe the Pſalm that is now before us; exhorting them notwithſtanding the ill proſpect of their Affairs, to *put their Truſt in GOD.* Well; *Cambyſes* dies; and then in ſpite of all oppoſers, the City, Temple, and Worſhip of God, were gloriouſly carried on.

4 *Gods on Earth*, and yet but *Gods of Earth.* 'Tis not ſaid, They return to *their Cities*, to *their Caſtles*, to *their Kingdoms*; Theſe now become *anothers*; But *their Earth.* A Little *Earth* is now all they have. It may be the *Earth* is all they ſet their hearts upon.

8 Above a Thouſand Years after, theſe *Works* were notably exemplified; And on *Sabbaths* too; A Myſtery pointing at the Kingdom of our SAVIOUR, in the

Sabbath of the World, foretold at the close of the Psalm. There were *Seven Sabbaths* which our Lord signaliz'd, in the Time of His Ministry with working *Miracles* thereupon. The Fifth of them was, when He *raised* up one that had been *bowed down*.[Luk.XIII.] The Sixth of them was, when He *opened the Eyes* of one that had been born *Blind* [Joh. IX.] *Grotius* truly observes, *Mire hæc congruunt in Christi Tempora.* But, O *Christian*, there is more to come. On that, *He sets the Bound at Liberty*, the *Midrash Tillin* has that wonderful Gloss; *In the future Age, God permits the use of all sorts of Foods. Yea, He releases those that are Bound in Death and the Grave.* O Jews, Consider of it.

PSALM CXLVII.

1 SIng HALLELUJAH. For 'tis good || to Sing unto our God; || Because it is a pleasant thing: || Praise is a comely thing. ||

2 'Tis the ETERNAL God who does || build both Jerusalems; || and the Out-casts of Israel He || will surely gather in. ||

3 He heals the broken-hearted ones; || and He binds up their wounds. ||

4 He tells the number of the Stars; || He calls them all by name. ||

5 Great is the Lord on whom we lean; || and very much His power; || There is no number of the things || His wisdom knows and does. ||

6 Th' ETERNAL God, He raises up || the meek-afflicted ones; || He bringeth down the wicked ones || unto the very dust. ||

7 Answers

7 Anſwers to the ETERNAL God ‖ with a Confeſſion give ; ‖ Sing with a Verſe unto our God ‖ upon the Ten-ſtring'd Harp. ‖

8 With Clouds the Heavens He does cloath; ‖ Rain for the Earth prepares ; ‖ He makes the lofty Mountains to ‖ produce the tender herb. ‖

9 He doth beſtow upon the Beaſt ‖ for each their proper food : ‖ Upon the Ravens Young Ones, when ‖ they makes their piteous cry. ‖

10 In the ſtrength of the Horſe he doth ‖ not any pleaſure take ; ‖ nor is He pleaſed in the Legs ‖ of Man ; *He needs them not.* ‖

11 Th ETERNAL God takes pleaſure in ‖ ſuch as maintain His fear ; ‖ in them who on His mercy do ‖ maintain a lively hope. ‖

12 O both Jeruſalems, Do ye ‖ Praiſe the ETERNAL God ; ‖ O Zion, Do thou offer up ‖ thy Praiſes to thy God. ‖

13 Becauſe He giveth ſtrength unto ‖ the bars that keep thy gates ; ‖ on thy Sons in the midſt of thee ‖ His bleſſing He beſtows. ‖

14 He makes thy borders to enjoy ‖ peace and proſperity ; ‖ richly He doth ſupply thee with ‖ the fineſt of the wheat. ‖

15 He to the Earth ſends His command ; ‖ His Word does ſwiftly run. ‖

16 The Snow He gives like wool ; the Froſt ‖ He does like aſhes caſt. ‖

17 The Ice* and Hail like morſels, He ‖ throws down *to nouriſh it* ; ‖ Before the Face of His ſharp Cold, ‖ who is there that can ſtand? ‖

18 He does *again* send forth His Word, ‖ and so He melteth them; ‖ His Spirit He doth make to blow, ‖ whereon the Waters flow. ‖

19 He of His Words to Jacob doth ‖ a revelation make: ‖ His Statutes and His Judgments He ‖ reveals to Israel. ‖

20 In such a manner He hath not ‖ with any Nation dealt; ‖ For they right things dont understand. ‖ *Sing* HALLELUJAH *now*. ‖

ILLUSTRATIONS on the CXLVII. PSALM.

Jerusalem is here supposed as re-established, and the Marks of the Divine Presence and Blessing in the midst of it, fixed; and the Jewish Nation gathered. It is an Hymn of Thanksgiving for this Revolution. The Condition of the *Christians* turned *Heathens* at this time, under the Wrath of the *Messiah*, is bewailed.

4 *Kimchi* says, The *Stars* are the *Just* mentioned, *Dan.* XII. 3. who shall be then employed in *Turning many to Righteousness*. *Arnobius* has a Gloss a little akin to it. *Numerare Multitudinem stellarum eum credamus, in Sanctis.* Dr. *Patrick's* Paraphrase is; 'Whom He knows how to gather out of all their Dis-'persions, and to find every one of them, wherever 'they are, tho' as numerous as the *Stars* of Heaven. '[*Gen.* XV. 5.] which He as distinctly and exactly un-'derstands (how confused soever they seem to us to be 'scattered in the Sky,) as we do those things which 'we call by their proper Names. *Munsters* Gloss is the same, *Eadem facilitate qua stellas in Cælo dispersas numerat.*

8 The *Clouds* and *Rains* are mentioned because of the Plenty now granted them. [*Hag.* II. 19.]

10 Dr. *Patrick's* Paraphrase is; 'Let us not be afraid, 'tho' we are of little Force, [*Neh.* IV. 3, 4. VII. 4.]

'and

and have no Armies of *Horſe* and *Foot* to defend us. For the Lord who Fights for us [*Neh.* IV. 20.] hath no need of theſe; and will not take part with our Enemies, becauſe they are Superiour to us, in the ſtrength of their *Horſes*, and the nimbleneſs of their *Soldiers*.

12 The Reduplication of the invitation to the Praiſes of God, is not without a *Myſtery*, and a *Prophecy* for Two Returns from Captivity. Moreover that Name, *Thy GOD*, more peculiarly carries the *Meſſiah*, in the Signification of it. It is in Him, that God becomes *OUR GOD*. In the *Second Return*, the *Meſſiah* will be more eminently acknowledged and glorified.

15 The Intention of introducing the Circumſtances of the *Winter* here, is well touched in the *Patrician* Paraphraſe. 'GOD ſhews us, by the *Fruitful Seaſons* He ſends, after all things ſeem to be kill'd by the hard *Winter*, that He doth not intend by our Affliction to deſtroy us; and that He can eaſily bring all our Brethren hither, who remain ſtill in Captivity. For when He would have any Alteration made in the Earth, it is done as ſpeedily as we can ſpeak.

16 Our Husbandmen burn heaps of Rubbiſh on their New-ploug'd Ground. Probably the *Iſraelitiſh* Husbandmen did ſo too. They *ſcattered Aſhes* on their Fields; or perhaps caſt *Aſhes* on their Dunghills, where being diluted by the *Rains*, the Salt very deeply impregnated them, and the diffuſion of ſuch a *Salt* was a notable way to produce a Fruitful Soyl. *Virgil* ſpeaks divers times of this Practice in his *Georgicks*.

The Greeks of Old called *Snow*, by the term of *Wet-Vooll*. The Latin, *Floccus*, is both a *Lock of Wool*, and a *Flake of Snow*. There is a Saline Spirit in this *Woollen Mantle*; and it has a *Fructifying Vertue*. A *Winter* of ſeaſonable *Snows*, is uſually followed with a *Fruitful Summer*. *Floods* of *Snow-Water* enrich the Earth exceedingly.

19 The

19 The *Word* of God, gives us, yet more full Instructions, than what we haue in the *Meteors* of the *Winter*, to depend upon GOD.

PSALM CXLVIII.

1 LEt HALLELUJAH *now be Sung!* ‖ Now from the Heav'ns above ‖ Praiſe the ETERNAL God; praiſe Him ‖ in the high places there. ‖

2 All you His Angels, O Praiſe Him; ‖ Praiſe Him, O all His Hoſts. ‖

3 Praiſe ye Him, O thou Sun, and Moon; ‖ Praiſe Him all Stars of light. ‖

4 Praiſe Him, ye that the Heavens are ‖ of Heavens, *Seats of Bliſs*: ‖ and *Praiſe Him*, you the Waters which ‖ above the Heavens are. ‖

5 Let them give Praiſes to the Name ‖ of the ETERNAL God; ‖ For He gave His Commandement, ‖ and they created are. ‖

6 He alſo hath eſtabliſh'd them ‖ forever, Evermore; ‖ He hath made a Decree, and it ‖ ſhall never be tranſgreſs'd. ‖

7 Now from the Earth below, give Praiſe ‖ to the ETERNAL God; ‖ *Do it*, ye Dragons * and ye Whales, ‖ and *do it* all ye Deeps. ‖

8 *Do it* both O thou Fire and Hail; ‖ O Snow and Vapour too; ‖ *Do it* O thou Tempeſtuous Wind, ‖ which does fulfil His Word. ‖

9 *Do it*, O you High Mountains, and ‖ all of you leſſer Hills; ‖ *Do it*, O you Fruit-bearing Trees, ‖ and all you Cedars *join*. ‖

10 *Do*

10 *Do it*, O all you Animals, || and all you
Cattle kind; || *Do it*, O ev'ry creeping Thing, ||
nd *ev'ry* flying Fowl. ||

11 *Do it*, O all Kings of the Earth, || and
ll ye People too; || *Do it*, O Princes, and all
ou || the Judges of the Earth. ||

12 *Do it*, O you that Young Men are, || yea,
nd Young Women too; || *Do it*, O you that Old
len are, || with Babes in Infancy. ||

13 Let these with Praises *due to Him* || so
elebrate the Name || of the ETERNAL;
or His Name || alone is Excellent. His Glory
above the Earth, || yea, and above the Heav'ns. ||

14 And He, of His own People doth || ex-
lt the Horn on high; || the Praises of His
racious ones, || the Sons of Israel; || a People
hat are near to Him. || *Sing* HALLELU-
AH *now*. ||

ILLUSTRATIONS on the CXLVIII. PSALM.

THE People of the *Messiah* are here supposed, to be gathered nnto Him, and all Creatures are exorted now to praise Him.

12 *Kimchi* saies, *Old Men* are joined with *Children* n the Invitations to *Praise the Lord*; because the *Old Men* are to teach the *Children*, who know not ow to do it of themselves. Yea, *Old Men* often fany to have *Children* under their tuition; perhaps most f them *Grand Children*. *Young Men* and *Young Women* are added in the Verse. Thus the *Three Ages* e called upon. The Apostle *John*, may allude hereto, hen he saies, I write unto you, *Fathers*, *Young Men*, nd *Children*. And when the Servants of God began

their

their Speeches, *Men, Brethren, and Fathers*; By *Brethren*, with a humble Figure they may mean *Children*.

PSALM CXLIX.

1 SIng HALLEUJAH. A New Song || Sing to th' ETERNAL God; || His Praise is in the Church of those || that are His gracious Ones. ||

2 In Him who is his maker now || let Israel rejoice; || Them that are Sons of Zion let || be joyful in their King. ||

3 With a Tripudiating Joy || O let them Praise His Name; || let them sing Praises unto Him || with Timbrel and with Harp. ||

4 For the ETERNAL God doth in || His People take Delight; || He'll beautify the low * and meek || with His Salvation still. ||

5 In Glory let the Gracious Ones ||* most gloriously rejoyce; || on their Beds, *where they rest or feast*, || O let them sing aloud. ||

6 High Praises of the mighty God || let warble thro' their Throat; || and in their hand let there be held || a double-Edged Sword. ||

7 Due Vengeance for to Execute || upon the Nations so. ||

8 To bind their Kings in Chains, and their || Nobles in Iron Bonds. ||

9 Upon them for to Execute || the Judgment written down. || This honour all His gracious Ones || enjoy. Praise ye the Lord. ||

ILLUS-

ILLUSTRATIONS on the CXLIX. PSALM.

THE Pſalm is fitted unto the Time, when the *Meſſiah* reigns over the reſtored Jewiſh Nation; and and their Joy on theOccaſion mentioned it the XXXVIII of *Ezekiel*, and the XIV of *Zechariah*.

3 *Tripudiating Joy.* Or, the *Dance.* They *Praiſe the Lord in the Dance*, who uſe much *Activity*, in the Praiſing of God; They who are ever in *Motions* which have a Tendency to utter or produce the Praiſes of God; They who alſo *aſſociate with others* in Vigorous Eſſays to do thoſe things wherein God may be glorified. Behold the *Dance* of the Evangelical Diſpenſation. The *Choreutic Agitations* of the Body, are too mean things to be chiefly intended here.

4 When God ſhall beſtow *Salvation* on His People, He will alſo *beautify* them. How? *Sanctify* them. The *Beauties of Holineſs* will be ſeen upon them. Think on this, O Pretenders to a *Juſtified State*, and behold all *Antinomian* Preſumptions fulminated. But one Singular *Beauty* on the *ſaved* People of God, and indeed one that prepares them for *Salvation*, is *Meekneſs* and *Patience.* Proſecute this with a Thouſand Holy Meditations.

6 It hath been the Cuſtom of all Nations, to prepare and excite themſelves for a Fight, by ſome Inſtrument of Muſick. *Clemens* of *Alexandria* enumerates the Variety. But it was proper unto the *Iſraelites*, to go forth againſt their Enemies, with *Pſalms* of Praiſe to the God, who had given great Victories unto their Anceſtors.

8 An Alluſion to Judges I. 7. The State of things in the Days of the *New Jeruſalem* is referr'd to. Now, turn to Iſaiah. LX. 11, 12. and you have a Key to this Paſſage. Yea, in the Preſent time, the People of God, by their *Prayers*, obtain the *Reſtraints* of His Providence, to be laid upon ſuchPerſons, as are here ſpoken of.

9 *The Judgment written of.*] See Deut. VII. 24. and XXXII. 41, 42, 43.

PSALM

PSALM. CL.

1 PRaise ye the Lord. In's holiness ‖ Praise ye the mighty God; ‖ Praise ye Him in the Firmament ‖ where His strong Pow'r is seen.

2 O Praise Him for the mighty things which have been done by Him; ‖ Praise Him as there are many things ‖ wherein His greatness *shines*. ‖

3 Praise Him with sound of Trumpet with ‖ Psaltry and Harp Him praise. ‖

4 Praise Him with Timbrel and with a tripudiating Pipe. ‖ Praise Him with stringed Instruments ‖ and with the Organ too. ‖

5 Praise Him upon the Cymbals which are very audible, ‖ Praise Him on Cymbals heard on high ‖ * as for a Jubilee. ‖

6 Praise JAH, O every thing that breaths. ‖ *Sing* HALLELUJAH *now*. ‖

ILLUSTRATIONS on the CL. PSALM.

THE Psalm relates to the Reign of the *Messiah*, when *every thing that hath Breath* will *Praise the Lord*. *Maimonides* gives us a Jewish Tradition, That when the People brought up their *First Fruits*, to present them unto the Lord, according to the XXVI. of *Deuteronomy*, as soon as they came to the Mountain of the Temple, every one took his Basket into his hand, and Sang this whole *Psalm*; till they came to the Courts of the House of the Lord: And then the *Levites* met them, Singing, the XXX Psalm.

1 Of Old they read it, *Laudate Deum in Sanctis ejus*. And their Glos's was; 'Tis done, *Quando eorum imitamur*

amur Exempla, ſequimur Monita, Regulam obtine-mus. *Aben-Ezra* obſerves, we have no way left now, o know, what theſe Muſicial Inſtruments were; There eing many found in the Country of the *Iſhmaelites*, (or Mahometans) which are not among the Men of *Edom*, (or *Chriſtians*.)

It may not be amiſs here to mention, what Monſieur *urieu* has obſerved.

There are Three Sorts of *Inſtruments* frequently nentioned in the *Pſalms*; The *Cymbals*, the *Pſalte-ys*, and the *Harps*.

The *Cymbals* were large and broad pieces of Braſs bent, nd giving a ſtrong ſound; which were beaten very near in ſuch a manner, as we now beat our *Drums*; nd are known by the Name of *Tymbals* in our Days. Our Apoſtle *Paul* in a famous Text alludes unto them.

The *Pſalterys* were *Violins*, on which they play'd with a Bow, Ten Strings belong'd unto it; and the ſeve-ral Notes were managed with the Bow and the touch, as tis done on the *Violins* in our days.

The *Harps*, had Twelve Notes, and every Note had its own String, which was managed with the Fingers, and could not be altered by the different way of touching.

The *Levites* were the only Perſons that were to play on theſe Inſtruments. Indeed we read of *David*, and all the Houſe of *Iſrael*, playing on Inſtruments, at the Tranſportation of the Ark. But Monſieur *Jurieu* thinks, this might be one of the Irregularities which occaſioned the Death *Uzzah*. At leaſt it may be ſuppoſed, that this was not allowed of, Except in the Country and in private Houſes. But in the *Temple*, no Body durſt play on Inſtruments, unleſs he were a *Levite*, or the Son of a *Levite*. We ſay, the Son of a *Levite*, becauſe the *Rabbi's* tell us, that ſuch of the Levites as were Singers, did uſe to bring their Sons along with them, into the Court of the Prieſt, tho they were not come to their Full Age required unto the performance

of

of any Service there on their own behalf. There is another Tradition of the *Rabbi's*, That it was allowable to make choice of *Singers* from among the People of *Israel*, provided they were by Marriage near akin to the *Sacerdotal Race*.

But, O *Sincere Christians*, *Lifted up to Heaven*: You all are *Priests of God*: And of the Tribe, who may and shall *Sing* His Praises. His *Graces* in your Souls, will be the Glorious Instruments wherewith you shall perform the Noble Exercise.

6 The *Bereschith Rabba* carries it, as if every Breath of a good Man should Praise the Lord; There should be a Praise of God in every Breath of such a Man. In the strict Sense of it, this is not attainable by any Man Breathing in this Evil World. However to be Breathing after as much of this Attainment as can be come at, becomes a Christian.

The End of the PSALMS.

Appendix.

APPENDIX.

I. The First-born of Poetry: Foretelling the Fall of ANTICHRIST.

Exod. XV.

1 I'll Sing to the ETERNAL God || who triumphs glo-
riously: || The Horse with him that rides him, He||
has thrown into the Sea. ||

2 Now the ETERNAL God becomes || my Strength,
and *so my* Song; || and He it is who hath been for || Sal-
vation unto me.|| He is my God, and I'll prepare|| for Him
a Dwelling-place; || He of my Father is the God, || and
I'll set Him on high.||

3 He who is the ETERNAL God || does yet become
a Man || *a Man* of War; 'tis He of whom|| JEHOVAH
is the Name.||

6 Thy Right hand O ETERNAL God, || is glorify'd
with pow'r; || Thy Right hand O ETERNAL God|| has
broke the Enemy. ||

7 Those who against thee rise, Thou wilt || in thy
great Excellence || pull down; Thou'lt send thy wrath;
it shall || like stubble them consume. ||

11 Among the God's, who's like to Thee, || O Thou
ETERNAL God! || Who's like to Thee; In holiness ||
so very Glorious *who*! || Thou in thy Glorious Praises art||
how very terrible! || Thou art the doer of the thing ||
that is most wonderful. ||

13 The People which thou hast redeem'd || in thy
benignity || thou hast led forth; || Thou in thy strength ||
hast a good conduct give, || unto the Habitation of || thy
Glorious Holiness. ||

18 He, who is the ETERNAL God || shall reign for-
evermore. ||

II. The Mosaic Prophecy.

Deut. XXXII.

3 SInce I will own aloud the Name‖ of the ETERNAL God ; ‖ A mighty Greatness, O do ye ‖ Ascribe unto our God. ‖

4 The Rock ; His Work is perfect ; For ‖ Judgment's in all His ways ; ‖ A God of truth ; He does no wrong : ‖ most just and right is He. ‖

29 Oh ! That they were once truly wise, ‖ That this they understood ! ‖ That they would think and know what shall ‖ come in their latter end. ‖

36 For the ETERNAL God will for ‖ His People be a Judge ; ‖ And for His Servants He will do ‖ as one who does repent ! ‖ *It shall be done*, when that He does ‖ behold their pow'r is gone, ‖ And there is none shut up in *Tow'res*, ‖ no, not the least reserve. ‖

43 Sing O ye Nations, of what He ‖ will for His People do ; ‖ Because of His own Servants He ‖ will now revenge the blood : ‖ And Vengeance He will render to ‖ those who have troubled them. ‖ So He'l shew mercy to His Land, ‖ unto His People there. ‖

III. The Song of the MESSIAH.

[Or when the Name of the MESSIAH is first mentioned.]

1 *Sam.* II.

1 IN the ETERNAL God my heart ‖ hath an exulting joy : ‖ In the ETERNAL God my Horn ‖ is lifted up on high. ‖ Over my Adversaries now ‖ I have an opened mouth ; ‖ It is because I do rejoyce ‖ in thy Salvation, *Lord*. ‖

2 There is not any Holy like ‖ to the ETERNAL God, ‖ And there is not a Rock to be ‖ compar'd unto our God. ‖

6 'Tis the ETERNAL God who kills ; ‖ and He who makes to live. ‖ 'Tis He brings down unto the Pit ‖ and He who bringeth up. ‖

7 Th' ETERNAL God, He maketh Poor ‖ He also maketh Rich ; ‖ 'Tis He who maketh down to fall ; ‖ and He who lifteth up. ‖

9 He

9 He of His gracious Ones will keep ‖ the feet; but wicked ones ‖ in darkneſs ſhall be ſilent; for‖ by ſtrength no Man prevails. ‖

10 Th' ETERNAL God, They who contend ‖ with Him ſhall be deſtroy'd; ‖ He in the Heaven's upon them‖ ſhall thunder down from thence. ‖ Th' ETERNAL God ſhall be the Judge ‖ to the Ends of the Earth; ‖ His King He'll ſtrengthen, and on high ‖ lift His MESSIAH's Horn. ‖

IV. Divine Attraction Asked for.

Cant. I.

4 O Draw thou me; we ſhall thereon ‖ be running after thee; ‖ Into His Chambers now the King ‖ hath introduced me. ‖ In thee we'll be exceeding glad,‖ and have triumphant Joy; ‖ Thy Love we will mind more than Wine; ‖ Upright ones love thee ſtill. ‖

7 O Thou beloved of my Soul, ‖ Declare thou unto me, ‖ *Declare* where thou doſt feed *thy Flock*, ‖ and make them reſt at noon. ‖ For why ſhould I be like unto ‖ One who does turn aſide, ‖ * a *vailed* one, among the Flocks ‖ of thy Companions! ‖

V. The Tree of Life.

Cant. II.

3 REſembling of the Orange-tree ‖ among the other Trees ‖ of the Wood, my Beloved is ‖ among the other Sons. ‖ Under His bleſſed Shadow, I ‖ ſat down with great Delight, ‖ and to my palate was His Fruit ‖ moſt wonderfully ſweet. ‖

4 He introduced me into ‖ His Houſe of Banquetting; ‖ And of His banner over me, ‖ the Motto, it was, LOVE. ‖

VI. Flaming Love.

Cant. VIII.

6 O Set me as a Seal upon ‖ thine Heart; O *ſet me* as ‖ a Seal upon thine Arm: For Love ‖ it is as ſtrong as Death. ‖ Oh! Jealouſy, it is ſevere ‖ as is the very Grave; ‖ Its Arrows are Arrows of Fire, ‖ Flames of the Fire of God. ‖

7 Love, manyWaters cannot quench, ‖ nor drown it can the Floods; ‖ ſhould one give all He's worth for Love, ‖ it would be but deſpis'd. ‖

VII. Repeated Songs of Salvation.

Iſaiah XII.

The Former.

1 I'L Praiſe Thee, O ETERNAL God; ‖ Tho' thou waſt wroth with me, ‖ Thy wrath is now all turn'd away, ‖ and thou wilt comfort me. ‖

2 Lo, God's my SAVIOUR, I will truſt ‖ and will not be afraid: ‖ For He whoſe Glorious Name is JAH ‖ ev'n the ETERNAL God; ‖ Tis Him I have to ſtrengthen me, ‖ and He ſhall be my Song: ‖ He alſo 'tis that unto me ‖ a Saviour is become. ‖

3 And now with a moſt-ſolid Joy, ‖ Waters you ſhall draw forth ‖ from the ſtill flowing Fountains, which ‖ the Saviour has prepar'd. ‖

The Latter.

4 O Praiſe ye the ETERNAL God, ‖ Call ye upon His Name; ‖ Among the People O declare ‖ the things perform'd by Him. ‖ Keep in remembrance, that His Name ‖ is now on high extoll'd. ‖

5 O utter now your Songs to Him ‖ who's the ETERNAL God. ‖ For He has done what does proclaim ‖ His high magnificence: ‖ This is a thing that is made known ‖ abroad in all the Earth. ‖

6 O Thou, who doſt in Zion dwell, ‖ Cry out and ſhout aloud; ‖ For Great is Iſrael's Holy One ‖ who's in the midſt of thee. ‖

VIII. The Song of the Strong City.

Iſai. XXVI.

1 THere is for us a City now ‖ of a ſufficient ſtrength; ‖ The SAVIOUR will afford to it ‖ Walls and a Bulwark too. ‖

2 Set open ye theGates of it; ‖ and let then enter in ‖ the Righteous Nation, which does keep ‖ the Truths inviolate. ‖

3 Eſtabliſhed

3 Eſtabliſhed is the Decree ‖ that thou wilt keep it ſtill ‖ in Peace, *yea, in a glorious* Peace, ‖ becauſe it hopes in thee. ‖

4 In the ETERNAL God, O put ‖ your truſt for evermore; ‖ Becauſe a Rock of Ages is ‖ in JAH the ETERNAL God. ‖

9 Oh! with my very Soul I have ‖ deſir'd thee in the Night; ‖ yea, with my Spirit in me I ‖ will early ſeek for thee. ‖ For when thy Judgments are abroad ‖ diſpenſed in the Earth, ‖ They who are dwellers in the World ‖ ſhall then learn Righteouſneſs. ‖

12 O Thou ETERNAL God, Thou wilt ‖ accompliſh Peace for us, ‖ Becauſe that in and for us thou ‖ all of our works haſt wrought. ‖

13 ETERNAL God, our God, Without ‖ Thee, Lords have ruled us; ‖ We with regard to thee alone ‖ will celebrate thy Name. ‖

20 Thy Dead ſhall live again, they ſhall ‖ as my Dead Body riſe: ‖ Awake, and with a triumph ſing, ‖ ye who dwell in the duſt. ‖ For thy dew ſhall be like the dew ‖ which doth revive the Plants; ‖ and ſo the Earth, it ſhall ſend forth ‖ ſuch as ly dead in it. ‖

21 *In the mean time*, Go then thy way ‖ thou, O my People, *go* ‖ Enter into thy Chambers, and ‖ about thee ſhut thy door. ‖ There hide thy ſelf; it will but as ‖ a little moment be, ‖ until the indignation ſhall ‖ be wholly paſt and gone. ‖

IX. The Lord's Prayer.

OUr Father who art in the Heav'ns; † [*Do let*] thy Name be ſanctify'd; † Thy Kingdom, Oh! may it arrive; † Thy Will, may that be [*fully*] done. † *Done* here upon the Earth below, † as *it is done* in Heav'n [*Above:*] † This Day beſtow thou upon us † what is [*to be*] our Daily Bread. † And us our Debts forgive, as we † our Debtors [*freely*] do forgive; † And to Temptation lead us not, † but us from [*the worſt*] evil ſave. †

Becauſe the Kingdom, it is thine, † The Power too, *'tis thine* [alone;] † And *thine* the Glory *ſtill will be* † Forevermore. Amen. [Amen.] †

X. Tydings from Heaven.

Luk. II, 10, 11, 14.

THe Angel ſaid to them, Fear not, † For, Lo, I bring [from Heav'n] to you † Good tydings of exceeding Joy; † [and ſuch] 'twill to all People be. † For now a SAVIOUR unto you † this Day *a* [Mighty] *SAVIOUR's* Born; † 'Tis in your DAVID's City ſo; † He is the CHRIST, the [Glorious] Lord.]

And with the Angel ſuddenly † there was a [wonderous] Multitude † of the Celeſtial Army, which † then Praiſed God, and [thus they] ſaid; † *O!* In the Higheſt let there be † Now Glory [given] unto God: † And now on Earth let there be Peace; † In Men Benignity [be ſeen.] †

XI. The Lord our Healer.

Mal. IV. 2.

TO you that fear my Name there ſhall † the [Splendid] Sun of Righteouſneſs † ariſe with healing vertue in † the rays [that be] ſhot forth from Him. †

Matth. XI. 4, 5.

THoſe things which ye do hear and ſee: † The Blind receive their [wiſh'd for] ſight; † And they that were the Lame do walk; † The Lepers are made clean [and whole.] † And they that were the Deaf do hear; † The Dead are [alſo] raiſed up; † And they that are poor Creatures, ſuch † [Ev'n ſuch] as theſe are Goſpelliz'd. †

XII. The Beatitudes.

Matth. V. 3——13.

I. BLeſſed the Poor in Spirit are, † for theirs the Kingdom of the Heav'ns. †

II. Bleſſed are very Mournful ones, † for that they ſhall be Comforted. †

III.

III. Bleſſed the Meekly Patient are, † for they inherit ſhall the Earth. †

IV. Bleſſed, who Hunger and who Thirſt † for Juſtice; for they ſhall be fill'd. †

V. Bleſſed ſhall be the Merciful, † for Mercy's what they ſhall obtain. †

VI. Bleſſed ſhall be the Pure in Heart, † for they ſhall have the ſight of God. †

VII. Bleſſed the Peace-Makers: for they † ſhall be pronounc'd the Sons of God. †

VIII. Bleſs'd the purſu'd for Righteonſneſs; † for theirs the Kingdom of the Heavens. †

XIII. The Song of *Simeon*.

Luk. II. 24,——32.

O Lord, Thou in a bleſſed Peace ‖ thy Servant doſt diſmiſs, ‖ Now *after all that I have ſeen* ‖ according to thy Word. ‖ For of thy Great Salvation now ‖ my Eyes have had the ſight: ‖ which thou before the Face of all ‖ People prepared haſt: ‖ A Light by which the Gentiles are ‖ to be enlighten'd *all*: ‖ And the bright Glory ſhining to ‖ thy People Iſrael. ‖

XIV. A Golden Chain.

2 *Pet.* I. 5, 6, 7.

GIving all Diligence, O add, ‖ Courage unto your Faith; ‖ and unto Courage Knowledge *add*; ‖ to Knowledge, Temperance: ‖ And unto Temperance *let there* ‖ *be added* Godlineſs: ‖ And unto Godlineſs *do you* ‖ Brotherly kindneſs *add*: ‖ But to Brotherly kindneſs *let* ‖ *be added* Charity. ‖

XV. Patience.

Jam. I. 4, 5.

LEt Patience have the perfect work ‖ *which does belong to it*; ‖ ſo you'l be perfect and entire ‖ deficient in no point. ‖ But if that any of you are ‖ ſenſible that he wants ‖ the Wiſdom, *which is now propos'd*, ‖ let

let him ask it of God; ‖ Who hath a liberal hand unto‖ all Men does freely give, ‖ and don't upbraid *their foolishness*: ‖ so 'twill be given him. ‖

XVI. A Song in the Night.

Heb. XII.

5 MY [Chastned] Son, Despise thou not† the Chastning of the Lord; † nor do thou faint when that thou dost † receive Rebukes from Him. †

6 For whom the Lord doth [truly] love † He chastneth such a one: † and scourgeth ev'ry one whom He† receiveth as a Son. †

7 If Chastning ye [do well] endure † God deals with you as Sons; † for what Son ever is there, whom† the Father Chastens not? †

10 He Chastens us ['tis true] but it † is for our benefit; † 'tis that Partakers so we might† be of His Holiness.†

11 Now for the present, there [be sure] † no Chastning is that seems † to be a cause of any joy, † no, but a cause of grief. † Yet afterwards it [surely] yields † the fruit of Righteousness † to them that are well-tri'd thereby; † which will be full of Peace. †

XVII. The Faithful Saying.

1 *Tim.* I, 15.

THis is a Saying, which deserves † [Ever] to be rely'd upon, † and it is worthy of a full † Reception ev'ry where [of all.] † *This*, That CHRIST *who is* JESUS, has † Now come into the [Ruin'd] World † for this, that unto Sinners, He † might be a [Mighty] SAVIOUR. †

The Matchless Gift.

John III. 16.

SUch, *Even such*, a Love has God † had for a [Lost and] *Dying* World, † that He His Only One has giv'n, † Ev'n His Begotten Son [for it,] † *This has He done*, that whosoev'r † Believes aright in Him [alone,]† should never perish, but should have † an Everlasting Life [by Him.] †

XVIII.

XVIII. The Bleſſing.

Act. III. 26.

GOD Raiſing His Son Jeſus, hath † ſent Him to Bleſs you *all*, † in turning ev'ry one of you † from his Iniquities. †

Act. V. 31.

Him God with His Right hand ſets up, † a Prince and Saviour † to give *His* Iſrael to repent, † and to forgive *their* Sins. †

XIX. The Holy Baptiſm.

Matth. XXVIII. 19, 20.

ALL Nations make Diſciples, them ‖ Baptizing in the Name ‖ of *GOD* the Father and the Son ‖ and of the Holy Spirit. ‖ Inſtructing them, that *thereupon* ‖ they carefully obſerve ‖ all things whatever they may be ‖ I have commanded you. ‖

XX. The Holy Supper.

1 *Cor.* XI. 23—26.

KNow, The Lord Jeſus in the Night † in which He was betray'd, † took Bread and having given Thanks, † He brake *it and* He ſaid: † Take, Eat; This is my Body which † is Broken *thus* for you: † This do, that ſo of me you may † keep the Remembrance up. † He alſo in like manner *took* † the Cup, when He had Supp'd; † ſaid, This is the New-Teſtament, † *confirmed* in my Blood. † This is what I would have you do, † as often as you Drink † *of this*, that ſo of me you may † keep the Remembrance up. † As oft now as ye Eat this Bread, † and as ye Drink this Cup, † you the Death of the Lord ſhow forth † until that He do come. †

XXI. Our Attonement.

Romans, Chap. V.

6 WHen we were [wholly] deſtitute of ſtrength, † This [proper] time, CHRIST dy'd for the profane. †

7 'Tis

7 'Tis [very] true, One for a Juſt Man would [Scarce and] with no ſmall difficulty dye. † Yet perad venture ſome would [Even] dare † for a [Belov'd] Good Man to ſuffer Death. †

8 But God commends [in this] His Love to us † tha CHRIST for us [altho'] yet Sinners dy'd. †

9 Much more then *we* [may well] *infer fr n hence*, † ſince by His Blood we're [freely] juſtify'd, we ſhall through Him be [ſurely] ſaved from † the wrath *to which we* [juſtly] *are expos'd.* †

10 For if by His Sons Death [for it] we were† whil yet Foes [fully] reconcil'd to God,† much more be ſur now [ſo well] reconcil'd, † we ſhall be ſaved by Hi [Glorious] Life. †

11 And yet this not all [of it] but we † do here withal rejoyce in God [our God,] † Thro' our Lor Jeſus Chriſt, by whom [it is] † [a full] Atonemen we have now receiv'd. †

XXII. Spiritual Bleſſings.

Eph. I.

3 O Bleſſed be the *Glorious* God † and Father of ou Lord, † Even of our Lord Jeſus Chriſt, † wh hath now bleſſed us; † with all the Bleſſings which ar of † a Spiritual import † in Heav'nly places; † in an with, † a CHRIST *to be enjoy'd.* †

4 According as in Him He hath † made a free choic of us † before that the Foundation of † the World wa ever laid. † *Chuſing us* upon this intent † that we be fore Him ſhould † be holy and be blameleſs, thro' the influence of love. †

XXIII. Great Things done for us in CHRIST

Eph. II.

4 A God, who in the Riches of † His Mercy doth abound, † becauſe of the great love wherewith He ſtill hath loved us. †

6 Ever

6 Even when we were dead in Sins, † He hath enliven'd us, † together with CHRIST *doing it*; † Saved you are by Grace! †

6 Us also hath He raised up † together, and He has † in Heav'nly Places made us sit † in Jesus Christ together. †

XXIV. The Scale of Heaven.

Rom. VIII.

30 WHom He did *first* predestinate, † them he did also call; † and them whom he has called, He † hath also Justify'd; † and whom He Justify'd, He those † has also glorify'd. †

31 Unto such things as these then what † is there that we shall say? † If God be once engag'd for us † against us who can be? †

32 He who his own Son spared not, † *when Justice made Demands*, † but did deliver him to *Death* † in the room of us all, † How shan't He also freely give † all things to us with Him? †

XXV. Conjugal Goodness.

Eph. V.

21 WIves, Unto your own Husbands yeild, † even as to the Lord. †

23 The Husband is head to the Wife, † as CHRIST Head to the Church. †

24 For this Cause, as the Church is in † subjection unto CHRIST, † Wives unto their own Husbands should † in every thing be so. †

25 Husbands, O do you love your Wives † *with all due tenderness*, † as CHRIST has also lov'd the Church, † and gave himself for it. †

28 As Men love their own Bodies, so † they ought to Love their Wives; † He who does duly love his Wife, † does therein love himself. †

33 Let each and every one of you † love his Wife as himself: † and let the Wife see that she pay † her Husband much Regard. †

XXVI. The Song of the Twenty-Four Elders.

Rev. IV.

WOrthy Thou art, O Lord; † for to receive *from all* † Glory and Honour too † and power; for that thou didst † all things create; † and for thy will they are and were † created *all.* †

XXVII. Praises for the Men of Judah.

Jude. 24, 25.

NOW unto Him who has † the power to preserve † you free from Sinful falls, † and to set you before † the face of His † bright Glory, free from fault, with a † Triumphant Joy; † To Him who's only wise † God, *Ev'n* our Saviour, † Glory and Grandeur be, † Power and Dominion; † Now at this time † let it be so and so unto † all Ages be. †

XXVIII. The New Song.

Rev. V. 9, 10.

O *Lamb of God,* Thou art † worthy to take the Book, † and open all the Seals † which cover what's in it; † For thou wast Slain, † and hast redeem'd us unto God † by thine own Blood. † So from each Kindred, and † Language and People and † Nation *thou brought'st us;* † and thou hast made us to be † both Kings and Priests † unto our God, and we shall Reign † over the Earth. †

[With the voice of the many Angels.]

Rev. V. 12.

Oh! worthy is the Lamb, † *the Lamb,* that has been Slain, † *all* Power and Riches and † Wisdom and Fortitude † and Honour too † with Glory and with Blessing still † for to receive. †

XXIX. The Doxology.

Rev. 1. 5, 6.

NOW to that *Glorious One* who has † wondrously loved [sinful] us, † and who has made us to be Kings † as well as Priests to God [on High;] † *Even unto the God,* who is † His Father; [let there] unto Him † be Glory and Dominion † forevermore. Amen: [Amen.] †

XXX. The Name of God.

Prov. XVIII. 10.

JEHOVAH's [Great and] Glorious Name, † it is a Tower of Strength: † The Righteous runs [with speed] into't; † and there on high Sits safe. †

Exod. XXXIV. 6, 7.

So He proclaimed it [of Old] † JEHOVAH is *His Name*; † JEHOVAH who is [the Strong] God † *forever* merciful † and [very] Gracious too is He; † to anger very Slow; † yea, He does [very] much abound † in Grace and Truth *to us.* † He does [how Great] reserves of Grace † for many Thousands keep! † Iniquity He [freely] does † dispence a pardon to. † Yea, to Transgression too [tis done] † and to *all sorts* of Sin; † and if He do [in part] cut off † He will not quite cut off. †

XXXI. Right Sabbatizing.

THE FIRST PART.

Isai. LVI. 1, 2, 6, 7.

THus the ETERNAL God hath said, † Blessings attend the [Pious] Man † who does this, and the Son of Man † who lays [and keeps] fast hold on it; † *The Man* who from polluting it † does keep the [Holy] Sabbath well; † and he who from the doing of † all Evil keeps his hand [with care.] †

Yea, The Sons of the Stranger, who † to [and on] the ETERNAL God † do join themselves, that they may be † true [Priests and] Servants unto thee: † And that in Love unto the Name † of [Him who's] the ETERNAL GOD, † they may become the Servants, who † [truly] devote themselves to Him; † all of these will my Sabbath keep † from all pollutions [clean and] clear, † and they upon my Covenant † will take [therein] perpetual hold. †

Now such as these I will into † my Holy Mountain [surely] bring; † and in my House of Pray'r I will † make

make them to shine with [Glorious] Joy. † Their Off'rings which ascend in Flames, † and [all the] Sacrifices which † they Offer on my Altar, shall † a good [and kind] Acceptance find. † For that my House, *to which they do † for such Devotions* [use to] *go*, † it shall be call'd, an House of Pray'r, † free for all People [coming] there. †

THE SECOND PART.

Isai. LVIII. 13, 14.

IF thou from the profaning of † the Sabbath turn [away] thy Foot: not doing of thy pleasure on † what is [ordain'd] my Holy day; † But if the Sabbath thou esteem † [and keep] as a Delight unto † the *Bless'd* JEHOVAH's Holy one, † ev'n [Him who's] the Victorious One; † And if thereon thou honour Him, † not doing as thou'rt us'd [to do,] † nor pleasing thy own humour now, † nor Speaking a wrong word [thereon.] †

Then thou shalt satisfy thy self † [Ever] in the ETERNAL God; † And I will make thee Ride upon † High [and Rich] places of the Earth. † I will thee with the portion of † Jacob thy Father [always] feed; † For so now speaks the very mouth † of the [True and] ETERNAL God. †

XXXII. Early Piety.

Eccle. XI. 9, 10. XII. 1, 14.

REjoyce, O Young Man, in thy Youth, † and be of a good Heart † in the Days of thy Youth, *to this † thou art enough inclin'd*! † And walk thou in the ways preferr'd † by such an Heart as thine; † Do what shall seem desireable † unto thy *Youthful* Eyes. † But know thou that for all of these † *indulg'd Enormities*, † God the Judge will bring thee *anon* † to render an Account †

Oh, then remove thou from thine heart, † *what causes* Grief and Wrath; † and from thy Flesh, Oh, do thou cause † each Vitious lust to pass. † For Infancy, and then the Youth † which is the Morning time, † is Vanity: * *If spent in Sin, † it is all spent in vain.* † Re-

Remember thy Creator now † (*the Father, Son, nd Spirit*;) *Now* in the Days of thy Youth, * which† e of thy choice the Days. † *Do it*, before the Evil ays † do come, and years draw nigh † in which thou alt *have cauſe* to ſay, † I've no Delight in them. †

For GOD the Judge will every Work † into a Judgment ring; † with every Secret; be't a good † or be't an vil thing. †

XXXIII. Alms-Giving.

Luk. XII. 33, 34.

SEll your Poſſeſſions, *rather than* || *leave ſuch a thing undone*: || And freely giving *what you have*, || Merciful Alms diſpenſe. || *By doing ſo* provide yourſelves || Bags that won't decay; || a Treaſure in the Heavens, which || is certain not to fail: || Where 'tis no Thief can make approach, || nor can a Moth corrupt. || For where your Treaſure is laid up, || your Heart will ſtill be there. ||

Heb. XIII. 16.

Be ſure that you by no means be || forgetful of *this thing*; || To be Beneficent, and be || Communicative ſtill: || For with ſuch Sacrifices as || are in ſuch things as theſe, || the GOD, *who does behold them all*, || is highly gratify'd. ||

Act. X. 4.

The Supplications thou haſt made || *unto the Glorious GOD*, || and therewithal thy Gracious Alms || that have attended them; || Theſe *Off'rings* have made their Aſcent; || for a Memorial, || in the ſight of the *Bleſſed* GOD, || *who ſtill remembers them.* ||

Eccl. XI. 1.

Caſt thou thy Corn-for-ſeed upon || the face of moiſtned Ground: || For after many days thou ſhalt || find *the return of* it. ||

XXXIV. The Ten Commandments.

I. BEfore my face, thou ſhalt not have || Other, * and After-Gods, *for thine.* ||

II. Thou

II. Thou ſhalt not any Image make || to thee, nor bow thy ſelf thereto. ||

III. Thou ſhalt not take in vain the Name || of the ETERNAL One, Thy GOD. ||

IV. Remember thou the Sabbath-Day, || that thou mayſt it as Holy keep. ||

V. Thy Father and thy Mother pay, || Honour, that ſo they may prolong || thy Days upon the *promis'd* Earth. ||

VI. Kill not *in any Murd'rous way*. ||

VII. Commit thou no Adultery. ||

VIII. Thou ſhalt not any Stealth Commit. ||

IX. Upon thy Neighbour bear thou not || a Teſtimony that is falſe. ||

X. Thou ſhalt not Covet any thing || which to thy Neighbour does belong. ||

1 *John* V. 3.

This is the Love of GOD; and His || Commandments never grievous are. ||

FINIS.

ERRATA.

PAge 34. Line 4. Read. of Hell. p. 49. l. 8. r. 29. l. 21. r. Rev. II. p. 61. l. 10. for 3. r. 5. p. 64. l. 27. r. re-eſtabliſhed. p. 87. l. 7. r. 25. p. 92. l. 5. r. XXXII. p. 101. l. 16. r. 6. p. 107. l. 23. r. be brought. p. 135. l. 21. f. ſhall r. hath. p. 171. l. 11. r. Colleagues. p. 173. l. 25. r. depths of Waters. p. 184. l. 11. r. *Filiabitur*. p. 190. l. 28. r. Heads. p. 191. l. 10. r. the. p. 196. l. 8. r. Judgment. p. 198. l. ult, add, Selah. p. 208. l. 3. f. LED. r. FED. p. 241. l. 24. *Blot out*, OF. p. 244. l. 2. *add* it. p. 262. l. 6. r. *Eximious*. p. 270. l. 14. r. OVERCOME. p. 276. l. 3. r. 27. p. 306. l. 23. r. Covenant p. 332. l. 9. r. Thy.

Parallels || || are wanting, p. 123. l. 5. p. 136. l. 21. p. 247. l. 17. p. 276. l. 10. & l. 22. p. 286. l. 4. p. 334. l. 24. p. 339. l. 21.

DA718
B582p